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Without Concealment---Without Compromise.

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Selections.

CASSIUS M. CLAY.

We have before alluded to a series of articles, written by this gentleman, and published in the Lexington (Kentucky) Intelligencer. C. M. Clay resides in the heart of one of the heaviest slaveholding districts in Kentucky. He is, we believe, nephew to Henry Clay. The Philanthropist says:

These articles are full of the old spirit of Washington, and Franklin, and Martin, and Henry, and Jefferson, on the subject of slavery.

The occasion of the publication was this. In 1833, Kentucky prohibited the importation of slaves into that State for sale, under a heavy penalty. Various unsuccessful attempts have been made to repeal this law, or abate its rigor. Of these, the most formidable was made in 1840, and was defeated, mainly, by the bold, eloquent, and uncompromising opposition of the writer of these numbers, then a member of the State legislature. At the recent session, a bill for the repeal of the law actually passed the House of Representatives; and these numbers were written to arouse the public mind to the subject, while the bill was pending in the Senate; where, happily, it was finally defeated.

Of the spirit that pervades the man, the reader can judge from the following extract, from the Kentucky intelligencer:

The tide of black population, which, under the law of 1833, and the more stringent amendments of 1840, was turned away from our land, is to sweep with more than Etnæan desolation among us. The blacks are to hurry on to that fast approaching crisis, when they shall outnumber the whites. The elysian prospect of South Carolina civilization woos us in the distance; each city, and town, and village, and cross-roads, shall boast its magazine of arms: not to repel a foreign invader, but to crush domestic insurrections; the night owl shall arouse the timid female and the restless husband from their turbid dreams—the one to grasp, in bitter mockery, that Bible in whose boundless and infinite promises of mercy and support, no vestige of hope or reliance can now be found—the other to seize those arms upon which he nightly slumbers, not with the vain expectation of successful defense, but with the desponding purpose of selling life as dearly as possible.

To make way for this most glorious consummation, our free white laborers are to be driven out; our manufactories, already too inconsiderable, are to be destroyed; our cities are to crumble down; our rice fields are to grow sterile; our frequented places to be deserted; our morals to be still more corrupted; more universal debauchery to exist among our male whites; more mulattoes to stand as eternal curses before the lovely eyes of our wives, our daughters, our mothers—most damning monuments of our self-abasement and crime—diluting the boasted purity of our Saxon blood with those who, in our holy regard for the dignity of mankind, we will not allow to aspire to the common name of men. The flush of anger and petty tyranny is forever to disfigure the bright faces of our little ones; education must perish among the people; idleness and unbridled passions must characterize the rich; poverty and contempt for labor degrade the poor; our State must dwindle away yet more in political importance, till we shall become the contempt of mankind, with the only consolation that we most richly deserve it—blindly rushing into a secondary oriental civilization, to fall by the Yankee arm, as the multitudes of haughty Chinese were mowed down by British power. And all this for what purpose? That a class of men whom the general government has pledged millions of men and money to bring to the gallows, may grow rich by feeding on the very vitals and life-blood of our devoted State! Is not this monstrous? Are we already so infatuated; has retribution so soon overtaken us; have the gods already maddened us for destruction; is this, indeed, the deliberate voice of Kentucky; has she made up her mind that her representatives should do this deed; is she not ashamed by the gaze of Christendom; is she utterly blinded to self-interest; does she defy the stern mandates of religion; does she spurn all the experience of wise men, coming down to us from all ages, trampling under foot all that is redeeming in philosophical morality, or heathen mythology; is the boundless universe spread out before her, and does no voice come up from its mighty depths, in terrible energy, striking through the triple-steeled bosom to an awakened conscience, there is a God; has she said, with the fool in the fable, He is not God; has she with rebellious, infidel France, dethroned Him; does she acknowledge, with Jefferson, that He has no attribute by which He can side with her, and tremble; or does she defy the omnipotent God to arms?

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The question was *the original proposition*, whether we, having full power and free will with all the chances of good or evil clearly seen and illustrated by history and experience, should *anew* determine, in the face of all mankind, to give sanction in the most solemn manner to African slavery; the question was, whether we, Kentuckians, in the face of the action and denunciation of Christian Europe, and our own United States, should in the most formal manner legalize the slave trade; the question was, whether we, after due deliberation, and repeated warning, had made up our minds, not for ourselves only, but for our posterity also, that Kentucky should remain a slave State forever! Upon this subject, instinct, which sometimes grovels in the dark, flashes like lightning upon the dark paths of reason, and crooked ways of blinded self-interest, and its echoes rush back in tones of thunder—*Go not for perpetual slavery!* Upon this subject, though I were bound to life by ten thousand more sweet and endearing ties than were they whom the wise warriors of Israel sent back from battle in the trying hour of mortal conflict, lest their hearts should fail them, I would with joyous enthusiasm lay it down, and my parting spirit should be exhaled in words which should be immortal among men, "*Go not for perpetual slavery.*" Can it be that I wander, as a sick man in a fever? and are these images which seem to stand before me like rocks of adamant, the airy phantoms of an excited and diseased imagination?

As the sick reach forth and touch a dear friend, to be reassured that it is indeed the one so much loved, I lay my hand upon my political bible—the immortal Declaration of Independence—I read its life-sustaining and soul-cheering precepts, "*Go not for perpetual slavery.*" Here, too, on my table, lies all that remains of one of the most remarkable men the world has seen; a man born in the eighteenth century, concentrating in his own person all the mighty developments of brilliant genius, with all the virtues which had before been falsely considered to belong only to mediocrity of intellect—a great warrior, a great statesman, great in the successful defense of his country against the most powerful nation in the world; but greater still as the founder of the civil institutions of liberty among men—believing in a pure and allwise Providence—practising all the Christian morals, yet of philosophic tolerance, and utterly devoid of fanaticism—a man eminent among his cotemporaries, who were themselves illustrious, for calm judgment, and profound wisdom—GEORGE WASHINGTON. His voice in paternal tones of warning and undying tenderness, implores me, "*Go not for perpetual slavery.*" Again, I turn to him who was the author of a new political religion—a man eminent for his knowledge of men—sceptical in his opinions—a calculator of chances—a nice balancer of motives—so given to incredulity as to question even the Christian religion, yet a believer in one allwise and omnipotent God—a man in all senses of the expression, "worldly wise"—THOMAS JEFFERSON. I hear his voice of powerful denunciation, "*Go not for perpetual slavery.*" At last, I consult him, the greatest philosopher, as well as statesman of modern times—a man of whom it has been most proudly and justly said, "He wrested the lightning from the heavens, the sceptre from kings"—a man of the coolest and clearest head—with a most dogged and stoical control over his imagination, his appetites, and his passions—BENJAMIN FRANKLIN. By the most close, laconic, and convincing logic, he binds my intellect and senses in a net which human power cannot rend, impelling my action, "*Go not for perpetual slavery.*" Yes, here lie upon my table, the parting words of Washington, Jefferson, and Franklin—the greatest warrior, the acutest statesman, and the most profound philosopher, that modern times have seen—all saying to me, in the most imploring, and convincing, and affectionate language, "*My son, go not for perpetual slavery and the slave trade.*"

If the illustrious Emmet could "look death and danger in the face," for a far off, petty sterile isle, because it was his *home*, and he *would have it free*—shall no one, for a far more glorious home, spreading from North to South, from far distant sea to sea, filled with every association that can move the heart—attracting the eyes of all mankind, to whose trust is committed the fondest, and proudest, and dearest hopes of the whole human family—speak out, also, for his country? Though no Athenian trumpeter may hurry through the assembled and terrified people, in bitter anguish, crying aloud, "Will no man speak for his country?" Yet, from mute and unresting suffering and downtrodden innocence, there comes up a language, no less powerful, to awaken whatever of sympathy and manly indignation may be treasured up in bosoms, nurtured on Kentucky soil—rich in associations every way calculated to foster all that is *just, honest, and true—without which, chivalry is a crime, and honor but an empty sound!*

For them once more, then, I denounce those who would, by legislation or otherwise, fix the bonds of "*perpetual slavery*" and the *slave trade* upon my native State. In the name of those, who, in all ages, have been entitled to the first care and ultimate protection of men, I denounce it—in the name of those who, in '76, like those who sent back from Thermopylæ the sublime message, "Go tell it at Lacedemon that we died here in obedience to her laws," illustrated by their blood the glorious doctrines which they taught, I denounce it—in the name of Christianity, against whose every lovely and spirit-stirring sentiment it forever wars, I denounce it—in the name of advancing civilization, which, for more than a century, has with steady pace, moved on, leaving the *Cimmerian regions of slavery* and the *slave trade* far in the *irrevocable* and *melancholy past*, I denounce it—in the name of that first great law, which, at creation's birth, was infused into man, *self-defense*, unchangeable and immortal as the image in which he was fashioned, and in *His name*, whose likeness man was deemed not unworthy to wear, *I denounce slavery and the slave trade forever.*

From the Philanthropist.

CASSIUS M. CLAY.

The patriotic course of this gentleman, will win for him golden opinions from all those, whose character is such as to give real worth to their opinions. Some may suspect him of a disposition to compromise, when they hear him so emphatically disclaiming any purpose to interfere with the *constitutional rights of slaveholders.* Such disclaimers, in the free States, are always suspicious, inasmuch as they imply that the federal constitution has granted, or secured to the slaveholder, the right to own men as property. But, in Kentucky, this language from one in Mr. Clay's circumstances, is justifiable.

The constitution of Kentucky grants to slaveholders the following guaranties:

The general assembly shall have no power to pass laws for the emancipation of slaves, without the consent of their owners, or without paying their owners, previous to such emancipation, a full equivalent in money, for the slaves so emancipated.

It shall have no power to prevent emigrants from bringing with them such persons as are deemed slaves by the laws of any one of the United States, so long as any person of the same age or description shall be continued in slavery, by the laws of Kentucky.

It shall pass laws to permit slaveholders to emancipate their slaves, saving the rights of creditors, and preventing them from becoming a charge to any county in this commonwealth.

These are the only constitutional rights peculiar to slaveholders in Kentucky.

Mr. Clay, then, when he disclaims any intention of interfering with their constitutional rights, undoubtedly means, that while the constitution remains as it is, he would countenance no legislation, which would violate any of these guaranties. And this is right. The first two guaranties we hold to be wrong; but there is a right, and a wrong way, of remedying wrongs. The right way to redress the wrongs, involved in these guaranties, is, to call a convention of the people of Kentucky, the source of all power—and let that convention remove these constitutional wrongs, in the manner prescribed by the constitution itself. Recollect, the constitution provides for such convention, and secures to it, *unlimited power* over itself; its language being, "to meet within three months after the said election, for the *purpose of readopting, amending, or* CHANGING *the constitution.*"

But a sense of duty compels us to remark on a graver matter than this. *Mr. Clay is still a holder of slaves.* We assume no right of *dictation.* We would not question the purity of Mr. Clay's motives. His struggles for the right, amid such formidable opposition, (and other reasons needless to name,) satisfy us, that though still a slaveholder, he is such from no grovelling, pecuniary interest, or other base motive. Mr. Clay has determined to live and die in his own State, laboring for its redemption, and elevation; and he fears, doubtless, that should he emancipate his slaves, he would *lose his influence with his countrymen.*

This, we believe, is the reason of the discrepancy between his practice and principles.

What we know of Mr. Clay's character emboldens us to make a few remarks on this point. He has proved in his second letter, that American slavery stands pre-eminent in degradation. He sets his face against the blasphemy, that the Bible contains any sanction for it. He finds its condemnation written in the Declaration of Independence, which he points to as his political bible. That declaration asserts that, "*all* men are born equal, with certain inalienable rights, such as life, liberty, and the pursuit of happiness." He believes this declaration, without qualification.

He has no other ground to stand upon, in his terrible assaults upon the system which is cursing his State. He reads the *inherent wrongfulness* of this system, in the moral and physical desolation it has inflicted upon the land of his pride. But, the *system* of slavery is nothing, unless carried out into *practice.* It is not the *law* of slavery on the statute book, that *curses;* it is the *execution of the law*—it is not *slavery*, that does the mischief, but *slaveholding.* Can Mr. Clay then doubt for a moment the enormous wrong inflicted by the slaveholder? Does he not see that it is impossible to shift responsibility from the *slaveholder*, to the *statute book.* And yet Mr. Clay is a slaveholder, and so far as his *example* and *practice* can go, gives *life* and *activity* to a *system*, full of woes and wrongs, which no one can describe more eloquently than himself—a system, which, were it not for the *practice* of those living under it, would be as harmless as Pandora's box unopened.

A word more on this point of *personal responsibility.* If all men are created equal, and have an inalienable right to liberty—(and Mr. Clay is ready to sacrifice his life in defense of this truth)—then his slaves have a perfect right to their liberty *now*; and every minute he withholds it from them, he commits a grievous wrong, he violates the fundamental principles of his political bible. It is—and it is a moral wrong, of the greatest magnitude, since liberty is, next to life itself, the best boon of Heaven.

The question then is reduced within very narrow limits:—it is not, whether by emancipating, I shall lose my influence? *but*, whether by continued slaveholding, I do not inflict a wrong, and violate principles, which can never be violated without the most ruinous results? A man of Mr. Clay's candor, and clearness of perception, and love of justice, will not hesitate long in answering this question.

As to the loss of influence, a few remarks are proper. A man can never lose influence, in favor of his own principles, by consistently acting them out. On the contrary, it is example which gives power to precept. It is the highest evidence of sincerity, and of the value a man places upon his principles. If anything be calculated to draw attention to them, and give them power, it is their exemplification in conduct.

But, when a man advocates a truth as of the highest importance, and practices its opposite, he may retain a certain kind of influence, but his influence in favor of this great truth, is crippled: men will not be deeply impressed with it; and the fears and scruples that may have been raised by his eloquence, will be allayed by his opposite practice.

"Let us do evil that good may come"—is a doctrine which is reprobated by inspiration, by experience, and by reason; and in all other cases, Mr. Clay would denounce it as false and ruinous. Can there be an exception in his own case

Besides—he is already, (cheerfully and proudly we doubt not,) too far committed against slavery, to expect favor from those who go for its perpetual existence. He has lost his influence with them. He can depend now, only upon the sympathies of those whose interests and feeling are adverse to the system. With these, he will lose no influence, worth having, by setting a noble example, in his own practice, of devotion to the right.

He reveres Washington, and appeals to his name and conduct, to enkindle an anti-slavery flame in the hearts of Kentuckians. Washington emancipated his slaves at his death—and that was nearly half a century ago. Can any one doubt that, were he living in these days, when the world has ten times the light on the nature and bearings of slavery, and the responsibilities it imposes, he would, *while living*, loose the bonds, and let his slaves go free? What the Father of his country would do, were he alive, shall one who so profoundly reveres his character, who would imitate his virtues, shrink from doing?

All eyes are turning to Kentucky. She has given birth to many noble sons—and some of the noblest of them are self-exiled, for freedom's sake We suppose the time has come when her patriots should abide at home, and speak out for their country. Such is the decision of Cassius M. Clay; and in this decision, the civilized world has a deep interest. His name is becoming dear to good men; he is moving on a broader theatre than he imagines; his position will be anxiously watched; his deeds noted. Shall there be a flaw in his reputation? Shall men detect a sad discrepancy between his words and deeds? Shall the force of local circumstances prevent him from reaching after that completeness of character, which men will naturally look for, and be disappointed at not finding, in one so richly endowed with intellectual power and high purposes? Shall the eagle stoop from its upward flight, to rend with its talons the innocent? Shall the strong wrestler bind a heavy burden on his back; or the racer suffer a fetter upon his heel?

Mr. Clay, we are sure, will excuse the freedom of our remarks, and accept them in the same spirit with which they are tendered.

From the Philanthropist.

TEXAS.

The startling disclosures of the census, in relation to the condition of the slave States; their general bankruptcy; and the little elasticity or recuperative energy they have manifested under their revulsions in business, have contributed to lower the haughty tone of the slaveholders, and apparently unsettle the confidence of many of them, and the benefits of their "peculiar institution." In the early periods of the anti-slavery enterprise, the South was regarded as the great source of wealth in this country. The North was a mere dependent on its bounty. Slavery was the basis of our national wealth, as well as the corner-stone of our republican institutions. Such was the prevailing delusion. There was a magic in the word, "southern trade," potent enough to still the voice of conscience, stay the power of law, and inflame the cupidity of the trader, and the ferocity of the mobocrat. What a change has the experience of a few years wrought! Truths on which the abolitionists vainly insisted for years, have been made plain before all men, by the revelations of the census, and the experience of the commercial world for the last four years. Few at the North need yet to be convinced that slavery is a drain upon the wealth of the whole Union; and we doubt whether even at the South, a new edition of the dissertation of Judge Harper, and Professor Dew, on the blessings of this system, would find purchasers enough to pay the publishers. The truth is, the slaveholders are struck dumb. Figures of speech are no match for figures in arithmetic. The plainest man in the nation, if he can but *cipher* out the results of slavery, can explode the fine-spun theories of even the learned professor of William and Mary.

But we were going to say someting about Texas. Texas is a "chip of the old block." Like the slave section of this country, which originated her independent existence, she rioted for a season in high prosperity. "The lone star" of Texas shone with amazing brilliancy, and attracted multitudes of admiring eyes. But the star is gone out; or, to be less celestial in our imagery, the boiler is burst, and Texas is in ruins. From an undoubted source, a citizen of Texas, who had every disposition to represent her condition in the best light, we learn that her population, black and white, men, women, and children, all told, amounts to 100,000 souls, of whom 25,000 are slaves. The public debt is from ten to twelve millions of dollars. Her credit is so sunk, that her government can effect no loan. Cotton is a mere drug; and for their sugar, they can find no market in the world. Slave labor is of course almost valueless. Emigration from the slave States is checked, for the planters have no disposition to go where slaves are worth nothing; and what they raise, can find no market. Add to this, the continual insecurity from the incursions of the Mexicans, and we have a sad picture of the condition of Texas.

There is but one alternative for this country—either to be annexed to our Union, or to put an end to slavery. But annexation is out of the question. It has been attempted again and again, and has failed; and the Texans are pretty well convinced that the project will never carry. Under such circumstances, it would not be wonderful if they were brought to think seriously of emancipation. AND THIS IS A FACT.

Late advices from that republic, and the New Orleans papers inform us, that the project of abolishing slavery, as a last resort, *is now openly agitated in Texas.* Abolition could be effected without difficulty, or the slightest apprehension of danger on the part of any body. Some of the leading slaveholders, it is said, are favorably inclined. It is thought, reasonably enough, that this measure would stimulate emigration from the northern States, from England, and Germany, so that the country would soon be filled with a free population, the price of lands would rise, and consumers would be found for home production. There can be no doubt of this. The mere rise in the price of their lands, would more than pay the few slaveholders, who hold the slaves, for the loss they imagine they would sustain by setting them free. A very remarkable thing would it be, to see a *free, non-slaveholding* republic, rising up on the confines of the South, as the final result of slaveholding schemes to extend and consolidate the domination of slavery! And what vast benefit would this be to New Orleans! We say nothing of its influences on slavery; for this absurd and ruinous system belongs solely to a few aristocratic slaveholders. But we speak of the *people* of New Orleans, whose interests would be infinitely promoted by the tremendous impulse which would be given to its trade, by the productive energies of a dense, free, laboring population in Texas.

But, as might be expected from a press devoted to the interests of the slaveholding caste, the Bulletin and Bee, of New Orleans, are full of wrath against this project in Texas. They denounce it as treason—as the work of British rapacity—as abominably ungrateful to the planters, who thought, while wresting that territory from Mexico, they were extending and perpetuating the institution of slavery. Let us see how audaciously these denouncers of the interference of one State with its sister States, in behalf of liberty, can interfere with a foreign State for the protection of slavery. Says the Bulletin:

"The reduced price of cotton—the only staple they can raise for exportation—has lessened the value of slave property in such a degree as to make it, for the present, a small obstacle to those who own tracts of land, embracing this scheme. Emigration to West Texas has almost subsided; and it is argued that the institution of slavery has been the cause of the backward growth of the country. The portion of people who support these views from motives intensely selfish, contend that the first movement in favor of abolition would bring to their aid numberless presses in the North, and the sympathies of England, and continental Europe. That under the excitement produced by these influences, thousands upon thousands of emigrants would pour into Texas, and enhance the value of real estate; that proprietors could make fortunes by selling out their wild lands, and then remain in the country, or remove elsewhere, as they might think fit.

As yet, these topics have not found their way to the press; but we are assured that they are freely discussed in private circles; and that many, of whom better things might have been expected, espouse the schemes adverted to. That propositions of this nature are openly discussed in Texas, is an evidence more of bad administration, than of poverty. In common with the United States, Texas has suffered severely from pecuniary difficulties; but troubles of this nature would hardly give rise to speculations that set a price upon national sovereignty, unless the government of Houston had produced as much disgust at home as it has caused abroad. We learn that the question of so absolutely selling the republic to England has been mooted, but abandoned, on the ground that Great Britain would rather assist the country as an independent abolition State, than purchase it, in consequence of the danger such proprietorship would create, of a rupture with the United States.

If these views be carried out, Texas will have, in the cycle of a few years, gone through the stages of national existence, from infancy to premature decrepitude. The bonfires which celebrated the achievement of her independence, will scarcely have died away, before her funeral torches are lighted up—and the song of liberty that went forth on the establishment of the constitution, will have subsided into a dirge.

In examining more narrowly into the Texas papers, brought by the last arrival, we find that the newspapers have taken up the matter. The Times, Telegraph, and Houstonian, have noticed these schemes, in terms of eloquent indignation; but from the tone of the administration press, it is apprehended that President Houston favors this or some other germain policy. There are English emissaries in the country, propagating incendiary doctrines, whether with the connivance of the British government or not, is unknown. But such has been the progress of treason, that the most revolting and servile policies are discussed with a freedom and confidence that might well excite the alarms of the well disposed and patriotic portion of the citizens.

The Civilian, a paper in the confidence of the president, in commenting upon the interference of the British government, in the Buenos Ayrean blockade, and subsequently putting a stop to the Montevidean war, upon the condition that those States should abolish slavery, says that the war between Texas and Mexico presents a like field for English philanthropy, and seems prepared to woo the interference of that power by a concession equally as disgraceful. The consummation of a policy so disreputable to Texas, would be disastrous in the extreme to the southern States of this Union. To build up an abolition empire in immediate contact with the slave States, would be the signal for foreign broils, and internal insurrections. The meddling spirit of England would touch us upon our sorest point, and chafe us with its perpetual presence. The very people whom we have aided by contributions of money, and whose armies we have recruited with volunteers, will be the means used to molest and distress us."

Look out, now, for a desperate attempt by slaveholders, to force Texas into the Union! Louisiana, which has hitherto stood aloof, will rather have a rival in sugar making, in the Union, than a free State out of the Union, right on her borders; and the slaveholding interest generally, will be united now, if ever, in support of the annexation; such a death blow to its hopes for perpetual ascendancy would be the overthrow of slavery in Texas, and its rapid growth as a free republic.

Let the citizens of this country, North and South, who are opposed to the continuance of slavery, be on their guard.

From the Liberator.

LETTER FROM IRELAND.

The following letter, addressed to the committee of the British and Foreign Anti-Slavery Society, from the Hibernian society, in reference to the approaching anti-slavery convention in London, will be perused by thousands of the truest friends of the cause of human freedom, on this side of the Atlantic, with feelings of the most profound respect, and the most exalted admiration. The position assumed by it toward the convention, is founded on the rock of PRINCIPLE, and characterized by a just self-respect, a strict regard to the equality of the human race, an expansion of Christian philanthropy, which carry with them their own highest eulogy. We assure our Irish conjutors, that, whatever may be thought or said of their course in England, by those who seek popular favor, they have secured for themselves the applause of a regenerated posterity, as well as the hearty thanks of all true reformers now living. Never, never, as men, as abolitionists, as Christians, will they find occasion to regret the attitude they have taken in this instance:

Office of the Hibernian Anti-Slavery Society, 9, Anglesea street, Dublin, 24th of April, 1843.

To the Committee of the British and For. A. S. Society:

DEAR FRIENDS:—We have received your invitation to appoint delegates to the approaching anti-slavery convention. We feel much obliged by the courtesy of your letter; but we think it right to apprise you, that as the delegates are expected to accede to the "principles" on which the convention of 1840 was based, we are not qualified to attend. We allude to the regulation, that all subjects for discussion must first receive the sanction of your committee, and that none but gentlemen shall sit as delegates.

We have always been opposed to these principles. We think they cramped the action of the last convention, neutralized its efficiency, and introduced a narrow, party spirit, altogether unworthy of its noble aim. Time has only strengthened our conviction of the injustice, and inexpediency of the course then pursued towards our sisters from America, who were rejected from participating in our deliberations. A stigma of moral inferiority was thus affixed upon the whole sex, among whom are to be fouud the most indefatigable, and devoted laborers in the anti-slavery cause. And this was done in compliance with prejudices and sectarian antipathies, which are nowhere more inappropriate than in the anti-slavery assembly.

Many of the most distinguished, and self-sacrificing men among the abolitionists, were thus excluded from the convention. They felt that they could not consistently participate in the deliberations of a body which had so far repudiated the true principles of liberty. We had the pleasure of forming an acquaintance with many of the dissentient delegates of 1840—both men and women. This acquaintance has been cemented into friendship, by an active correspondence, and by the contribution of such aid as it has been in our power to afford them, for the attainment of their object. And from our knowledge of their moral worth, their zeal, and self-sacrifice, in behalf of the slave, we cannot but regret that such men and women should be shut out from your confidence and sympathy.

Need we name William Lloyd Garrison, Lucretia Mott, Charles L. Remond, Sarah Pugh, Nathaniel P. Rogers? Where shall we find those who have labored longer, more devotedly, or more effectually? We cannot subscribe to the principle, that M. W. Chapman, Abby Kelley, the Westons, Thankful Southwick, and the other noble women, who have borne, and who still bear, the burden, and heat of the great moral warfare—whose names are watchwords in the anti-slavery cause—are unworthy or unfit to assist in your deliberations. They should be welcomed with enthusiasm in any anti-slavery meeting.

Again, we have never ceased to regret that the office and the officers of your society should have been misapplied after the last convention, to the unworthy purpose of defaming the characters of some of our dear and respected friends from America, who had been guilty of no offense, save that of differing from you as to the best means of promoting the success of the cause. This course, against which we have repeatedly protested, has never been disavowed, nor has any regret been expressed for its perpetration.

We well remember the delight with which we hailed the 12th of June, 1840. We wish that we could look forward to the 13th of June, 1843, with the same feelings of hope and exultation on behalf of oppressed humanity. But, until a more catholic, tolerant, and expansive spirit be admitted into your counsels, there is not much chance of an assembly in London, meriting the title of the World's Anti-Slavery Convention.

For these reasons, though with every feeling of personal good-will, and with desires that your labors may prosper to the utmost of your wishes, we must decline the appointment of delegates on this occasion.

It may appear that a shorter answer would be more suitable from us; but we think it due to ourselves, and more courteous to you, to state distinctly our reasons for declining your kind invitation.

Yours, especfully,
RICHARD ALLEN,
JAMES HAUGHTON, } *Sec'ys.*

From the Journal of Commerce.

EMANCIPATION IN THE FRENCH WEST INDIES.

In your paper of yesterday I noticed a sketch of the Duke de Broglie's report to the French Chambers. I send you a letter from M. Isambert, of recent date, which contains additional particulars.—The anti-slavery societies in Great Britain and the United States, are in favor of immediate and unconditional emancipation, and it is conceded by many of the planters in Jamaica that the great bonus of twenty millions sterling to the slaveholders in the British colonies was a mere gratuity; as the other benefits realized by the holders of slaves were full "compensation" for their relinquishment of the slaves. The rise of real estate, consequent upon emancipation, was in itself a full compensation for the supposed loss by emancipation. IMMEDIATISM.

Copy of a letter from M. Isambert, Secretary of the French Anti-Slavery Society, to J. Scoble, Esq.

PARIS, 13th April, 1843.

My Dear Friend: I have the honor to inform you that the report of the commission for the abolition of slavery, of which the Duke de Broglie is president, has been presented to the French chambers. It is contained in a volume of 432 pages, and is accompanied by three projects of a law.

The first, which is supported by a majority of the commission, proposes simultaneous emancipation, providing an indemnity of one hundred and fifty millions of francs, to be realized from a transition system of ten years of religious, moral, and civil amelioration in the condition of the blacks, who will (during that time) be held to the same labor as heretofore, (which it is said will be worth one hundred and fifty millions to the actual colonists,) with a privilege for the blacks to redeem themselves. Emancipation would, under this project, take place in 1853, and the payment of the revenue of six millions at 4 per cent. would then be effected. Thus, emancipation would be followed by a sort of servitude for five years.

The second project is that of the minority, and consists of a progressive emancipation of the children born since the first of January, 1838. It would cost seventy millions, and would be in operation twenty years, (until the year 1862,) when provision would be made for the liberation of 60,000 slaves, remaining under a second law.

The third project is a law for the political organization of the colonies, by which the legislative powers of the colonial councils would be suppressed, and in place of them they would obtain seven parliamentary deputies.

It is not known whether the cabinet will consent to bring any of those projects before the chambers during the present session. This will probably be determined by the opinion of M. Guizot. The minister for the colonies, (Admiral Roussin,) it is said, will give it great opposition. He, however, possesses no oratorical powers. It is a question which involves the separation of the colonial department from that of the minister of marine, and conferring its functions on another minister. Our society are about meeting for the purpose of examining these projects.

In the statements annexed to the report, the commission has only given the amount of importations of the British colonies, to the year 1841, inclusive.

I await your answer on the project relative to the emancipation of slaves in Hindostan. It is thought here, that the project has never been realized, as the question has not been brought before parliament.

I remain, sir, &c.,
(Signed) ISAMBERT.

The report of the Duke de Broglie is drawn up with great talent, and even eloquence. It has produced a great sensation here.

The Moniteur of this morning informs us of the declaration of Sir Robert Peel, at the sitting of the 10th of April. It is then a fact consummated. We are going to occupy ourselves with the news contained in the journals. This is the same day that the report of the Duke de Broglie was presented to parliament.

From the New-York American.

PROSPECTS OF SLAVERY.

The progress of public opinion and moral principle in relation to slavery, is so decisive, that even this generation may witness rusults, that would have been thought impossible only months ago.

Not the least encouraging of the "signs of the times," is the disposition openly manifested in Texas to abolish slavery. We do not desire to look too nicely into the motives which prompt this movement, content as we are that from any cause it should be attempted.

But the slow progress made by Texas in sound population, the repugnance with which the civilization and humanity of the world look upon a *soi-disant* republic, that is founded upon the corner stone of slavery; and not least, the low price of cotton and other products of slave labor—seem to have aroused the thinkers of that country to some action, and everywhere as we hear, discussions are going on as to the results and policy of putting an end to slavery. The interferences of the British government to restore peace and order at Buenos Ayres and Montevideo, conditioned on the abolition of slavery there, is quoted as a precedent, and a hope that to a like purpose in Texas, Great Britian might be willing to lend both encouragement and aid.

The climate and soil of Texas would, doubtless, attract the free labor of Europe and America, if none other but free labor were known there; and the contrast between contiguous States in our Union, possessing like soil, advantages, and climate—but where the one is a free, and the other a slave State—will at once prove how beneficial to all the interests of Texas, would be the substitution of a free population for that of masters and slaves.

The moment, we confess, seems to us auspicious for England to make an effort to promote this change in Texas—a change that would do more (taken in connection with, and in all its bearings upon, other projects on foot) than any other, for the circumscription of the dark circle of slavery.

In the first place, Texas free, would be Texas independent in fact—and not dragging out a miserable national existence, with alternate hankerings to be reunited to Mexico, or to be aggregated within the United States.

And secondly, Texas free, would strengthen the arms and efforts of France in the contemplated emancipation of slaves in her West India colonies.

We say contemplated emancipation, for the committee to whom this subject was referred by the French government, has reported through its chairman, the *Duc de Broglie*, in favor of emancipation. The proposition of the report is, to emancipate at a fixed period all slaves in the French colonies, previous to which, they are to be subjected to a sort of apprenticeship, and subsequently, to be bound for a period of five years to labor for wages with their employers.

The *Journal des Debats*, the leading journal of France, warmly espouses this report, and urges its adoption by the French government.

The *Globe*, which represents the colonial interests, and those of the slaveholders, as warmly contests the results and the reasonings of the report, and invokes the sacred rights of slavery; and parades the decrease in the supply of sugars that will result from abolishing slave labor.

It is among the visions of these French colonial slaveholders to get up a sort of world's convention in favor of slavery—that is, to invite a meeting of deputies from those countries interested in slaves in the West Indies, and in our southern and south-western States.

No State of this Union can, in its political capacity, appoint delegates to any such convention; for the Constitution expressly forbids each and every State from "entering into any agreement or compact with another State, or a foreign power; but the slave owners as individuals, may associate and appoint delegates, if so they should decide; but their doings could have no binding effect politically.

But a slavery convention would provoke a much more multitudinous and efficient liberty convention; and therefore, from such a step, we do not think slavery is likely to derive any support.

If Texas and the French colonies should be purged of slavery, the noble island of Cuba, which, in the hands of freemen, might become the paradise of the earth—such is its fortunate position, its varied climate, and prolific soil—could not, any more than the other colonies of Spain, Denmark, and Sweden, long resist the impulse—and then the whole Archipelago of the West Indies would be free.

The influence of such events upon our southern and southwestern States, cannot be overrated. Already low prices and active competition have rendered property in slaves most precarious and onerous; and when to these causes shall be added the pressure of the united world's opinion against the continuance of so odious a system, and the example all around of successful emancipation, the days of slavery will be numbered in these United States; and the great blot upon our escutcheon of Freedom be peacefully and forever obliterated.

Meantime, it can excite no surprise to find the New Orleans papers loud against such change in Texas, the citizens of which are even charged with treachery, inconsistency, and ingratitude, because they desire that freedom shall be a *reality*, and not a *name*, and the *privilege* of a few, in their country.

AN ADDRESS

To the members of the Society of Friends, by the Association of Friends for promoting the abolition of Slavery, and improving the condition of the free people of color.

Impressed with the responsibility resting on us, as individuals and members of the Society of Friends, in relation to slavery, we believe it right to offer some of our convictions regarding it to our fellow-members, and ask for them a candid consideration.

The great question of universal brotherhood, is perhaps more fully before the world, than at any former period: and the noble position assumed by our predecessors, in holding up to view the rights of mankind, and their duties to each other, imposes on us a heavy responsibility. The earnest seeking after truth, that characterizes the present age, which priestcraft cannot bind, nor sectarianism confine, is an acknowledged offspring of the pure principles and simple doctrines advocated by early Friends. Of all sects and persuasions, we find humble and honest hearts, "turning back from the cavil of creeds," and the worship of forms, to follow the promptings of their inward teacher, in the paths of love and self-denial, that their great pattern has trodden before them; and in view of the inconsistencies and gross injustice of the high professors—the priests and the Levites of the day,—is it any wonder that these faithful have been constrained to proclaim, both by precept and example, "Brethren let no man deceive you; he that *doeth* righteousness is righteous." And, friends, let us not deceive ourselves; it is not enough for us to cry, "We have Abraham for our father;" without the same humble watching and faithfulness of action that characterized our predecessors in the truth, we shall inevitably fall into the state of darkness and bigotry out of which they were called, and the noble testimonies bequeathed to us, be delivered to other, more faithful, instruments. The danger we believe to be imminent; the syren of flattery has encircled us in her arms; when those deepest in the abominations of the land praise us, it is time to be alarmed; when the open advocates of slavery vie with each other in heaping adulation upon us, should we not distrust ourselves?

Let the inquiry then come home to us individually, as Friends and as Christians, how far we have been faithful to the trust reposed in us; how far we have fulfilled the expectations of the bondman, as the representatives of a name that has stood his soul with hope.

We are aware that there is much said, (and perhaps sincerely,) of "the danger of acting in our own wills;" and this has been seized upon by many high professors as an excuse for passing by on the other side, and leaving their bruised brethren groaning in their chains, till haply some poor Samaritan, less learned in the religion of men, journeys that way, to administer the oil of sympathy and the wine of hope. While we are convinced of the necessity of an humble reliance upon divine aid, of "tarrying at Jerusalem until we receive power from on high," we feel it equally important that no selfish, creaturely reasoning, prevents us from having our lamps trimmed, and our lights burning, when the cry to go forth *is heard* in our streets—and we would affectionately appeal to those who *think* they have not yet heard the call on behalf of the suffering bondmen, to consider well the responsibilities incurred by throwing discouragements in the way of their brethren who feel that this duty is laid upon them. Remember the instructive reply of the blessed Jesus to his disciples, when they said to him, "Master we saw one casting out devils in thy name, and we forbade him, because he followed not with us." Here was the same weakness, and in men who had just been authorized to preach the gospel, too, that we find amongst us; a disposition to limit all good to the narrow path in which they were called to walk; and the reply is equally applicable now, "Forbid him not; he that is not against us is for us."

How often, too, do we hear the dangers of uniting with other than Friends, for the promotion of good to our fellow-creatures, magnified and dwelt upon, as if our religion was unfit to guide us in our associations with our fellow-creatures, and until many have been led to believe that such a course is inconsistent with our principles, and was unknown in the earlier history of the Society;—have we not many amongst us full of earnest zeal, but who need evidence, striking as the vision to Peter, to convince them, "that God is no respecter of persons," but "that of every nation, he that feareth him, and worketh righteousness, is accepted of him?"

We desire not to cast imputations of censure on our fellow-members, but to speak only the language of invitation and conciliation; and would,

we believe to have been the experience of all Christians in all time, but an opposition to the principles that would lead to such a sectarian application, is, to us, one of the most striking features in the mission of our Holy Pattern. He hesitated not to associate with publicans and sinners, for their good; the despised Samaritan, as well as the self-satisfied Jew, were the objects of his labor and love, and a woman of Samaria was made an effective co-worker in his cause. Whether he spoke in parables or appealed to facts, how strongly did he rebuke the spiritual pride and intolerance of his day—the parable of the poor Samaritan, of the sheep and the goats, and his severe denunciations of the scribes and Pharisees; indeed the whole tenor of his preaching, as it is rightly examined, will be found to show that his test of discipleship was not the acknowledgment of certain forms, or the recognition of peculiar dogmas, but the fruits of a heart devoted to God, showing themselves through love to the brethren.

"Mixing with the world," has undoubtedly been the source of much weakness to our Society, but it is not in works of benevolence that the snare has been successfully laid. Are not "the tables of the money changers" even now "polluting the temple of the Lord?" When was there a time in which political partisanship, lust for power, and grasping trade spread more desolation throughout the land? It is mixing in subjects like these that dries up the fountains of sympathy, steels the heart of man to the sufferings of his fellow-creatures, and lays waste the kingdom of the Son of Righteousness in his soul.

But mingling with others for benevolent purposes is not a new thing in our Society. Almost from its first rise, we find records of mixed associations, with influential Friends for members. The settlement of this State, by William Penn and his friends, must be viewed as a benevolent enterprise, intended to secure the blessings of religious toleration and worldly comfort to the persecuted and needy; yet they not only permitted, but held out inducements to other professors to join them, and it is well for those who are alarmed at the cry of "excitement" and "noise," that is now raised against the anti-slavery movement, to know that the faithful amongst our earlier Friends, names that we all now love to reverence, had to pass through the same ordeal. After the blessed work of emancipation had effected its end in our own Society, *these* were not satisfied to rest on their labors, but lent themselves earnestly to the work of inducing others to follow their example. Mixed societies were then formed, the records of which may now be consulted, showing the names of many valuable and consistent Friends, who were acting in conjunction with those not of our Society, including members and *ministers* of other denominations. Let it not be supposed that there was less angry excitement amongst the selfish and interested then than now; we have been assured by an aged and worthy Friend, (now deceased,) who had been an active member of one of these societies, that, in proportion to the population, threats of violence were as loud and frequent, and agitation ran as high, as it ever has since.

Another prominent charge is, that the anti-slavery movement is a scheme of priestcraft; that its paid lecturers, editors, and book-agents are essentially hireling ministers. Why a person, who receives pecuniary compensation while informing the public of its connexion with the monstrous enormity of slavery, and how they may rid themselves of that connexion, is any more a hireling, in the venal sense, than the teacher who is paid for informing our children how they can best manage *their own* temporal interests—or why the editor of a paper devoted to the interests of humanity is necessarily any more a hireling than the paid editor of a religious publication, we have never been able to see. Our yearly meetings have no difficulty in paying the expenses of committees to secure the rights of the Indian, and have now an agent among them, receiving a regular salary. Many facts like these might be collected, but we believe enough have been adduced, to show the necessity of guarding against the tendency that prejudice has to assume the garb of principle.

But it is a new and mournful era in the history of our Society, when its prominent members and official bodies charge, by implication, masses of their fellow-citizens with principles and motives which they clearly disprove and constantly disavow.

Those who have suffered prejudice to take root in their minds, or who, in their desire to dwell alone and avoid improper excitement, have kept themselves ignorant, not only of the motives and measures of their friends who are concerned on this subject, but of the awful importance of the subject itself, we would affectionately advise, to let no feelings of prejudice or worldly fear, no desire for ease or popularity, prevent them from seeking to know their own duties in regard to it. We do not feel it our place to point out any particular course of action, but, after reminding them of the nature of this important testimony, the increasing enormity of the system to which it refers, the intimate connexion it has with all others our Society has been concerned to uphold, and the bitter fruits of anguish and despair, bereaved parents, and destitute children, that slavery is hourly producing, leave them to follow the teachings of His Spirit, whose command, is "All things whatsoever ye would that men should do unto you, do ye even so unto them."

Many are too apt, when thinking of slavery, to turn their thoughts exclusively to the South, and imagine that all their labor, and all their condemnation, are to be applied there. Much censure to the friends of the enslaved is based on this view. A little consideration, however, we think must convince all of its injustice and fallacy. Deeply responsible as the slaveholder is, he has many claims upon our commiseration. Besides the weaknesses and frailties common to us all, we should remember, that education and long established usage are obstacles not easily overcome; and whatever may be the convictions of individuals in regard to abstaining from the produce of slave labor, it is obvious to us, that we are revelling in luxuries furnished by the slave's unpaid toil. Very slight reflection will be sufficient to show, that if *we*, the whole North, were to wash our hands of the iniquity, in all its commercial, political, and religious relations, its duration would be short.

Permit us, in conclusion, again to exhort all to a faithful self-examination on this subject;—to "put our souls in the soul's stead" of the sufferers. Let us remember their darkened minds, their crushed feelings, the bitter alloy that accompanies every new bond of their most sacred attachments, and then, honestly answer, each one for one, whether we have not been more sensitive in regard to a few conventional improprieties, and more indifferent to the great principles of justice and humanity, than our duties, as Christian brethren, demand.

And those who have felt the burden of this testimony laid upon them, whose hearts have been touched as with a live coal from the altar, we would exhort to all faithfulness. If, at times, your hands are ready to hang down, and your knees to smite together, remember, that He who put you forth is able to sustain you through every discouragement, and cause you to triumph over every difficulty.

By direction, and on behalf, of the association.

JOHN D. GRISCOM, REBECCA B. NEALL, } *Clerks*,

Philadelphia, 5th mo. 3d, 1843.

From the Cincinnati Gazette.

SLAVERY.

We make blunders very often in endeavoring to determine what is the real state of public opinion. Even when it seems most resolved and united, there are such things as under-currents. They are imperceptible at first; they move slowly and silently for a long time; but they gather volume and force all the while; and just when, in nine cases out of ten, leaders think themselves strongest, they are overwhelmed by them.

It is in this way that ultraism of all kinds is cured. This, the history of all movements proves; and that, too, on subjects which enlists men's interests, as well as their passions. Take slavery, as an example in point. Is there, at this period, any difference of opinion, at the South, on this subject?—Judging from the harsh and fiery language of her politicians, and her press, we should all say not; they seem to be united upon it; they tolerate no discussion of it; they declare it to be a blessing; and some of their leaders go so far as to proclaim the condition of the slave better than that of the free laborer of the North. Now we know that these sentiments are repugnant to a very large class of men there; we know they neither sympathize with those who avow them, nor approve of their manner of doing it.

True, as yet, they say but little aloud; but they talk with each other; they are quietly, but surely, extending their views; they think rightly, and reason well; and, when they are assured of their strength, their thoughts will find a tongue;—and then, even there, this whole subject will be canvassed in a frank, manly way. This under-current is growing. Its volume soon will be large enough, and strong enough, to accomplish this great result.

In Maryland, Kentucky, Virginia, Tennessee, and North Carolina, this result is nearer at hand than we suppose. No subject is becoming more earnestly talked upon in these States, than the subject of slavery. The violent harangues in its defense, and the still more violent harangues against all who do not support it, bring it up, in a thousand ways, in Church, in college hall, in the shop, in the farmer's house;—every where. Judge Gaston did not tremble, in the face of these harrangues, to recommend the collegiates of Chapel Hill, N. C., in an address which he delivered, to urge them to turn their thoughts to it, as an evil which had to be mastered; nor does Cassius M. Clay hesitate, while discussing this matter in Kentucky, to denounce the timidity of politicians, the time-serving of churchmen, and that paltry shuffling of all classes, which dare not look this dire ill in the face; nor yet do Virginians fear to talk of it as an incubus, which ought to be, and must be, removed, by emancipation; while at Knoxville; Tennessee, a fearless editor, and an equally fearless citizen, invoked the aid of honest men against those party hacks who tug always to make political capital out of the subject; and proclaim the law of the State brutal, which puts up human beings for sale in the shambles of the market place, and call upon the people of the State to unite in blotting it out forever from the statute-book.

But the strongest proof that we have yet met with of the existence and strength of this under-current, has just occurred at Wetumpka, in Alabama. Cast your eye upon the map. You observe this town situated at the head of navigation on the Alabama river, in the heart of a large slave region; it is just above the rich prairies of Lowndes; it is the shipping point for the farmers and planters along the Coosa and Tallapoosa in the East, and a still larger and denser population in the North and West.—Having thus satisfied ourselves of the location, let us state that there is a religious paper published there, called the "Messenger of Good Tidings," and edited by S. J. McMorris, and that some time in last January, he admitted into his paper an advertisement (only one) of a negro who had run away, and been caught and committed to jail in Shelby county.

Where is the harm in this? Was it not a business transaction? Above all what could *slave owners* object to in this act? Why, a paper in our region would be denounced as foolhardy and fanatic, which should hesitate to insert such an advertisement. But it was not so there; Mr. McMorris did not escape rebuke; the religious press censured him; his brethren censured him; he withdrew that lone advertisement from his paper; and in the very heart of that slave region, made an apology for inserting it! He says:

"The offensive advertisement was merely put in by the printer, to fill out a space, without any advantage to him. I knew nothing of it till it appeared in the proof sheet, when I pointed it out to the printer, and positively objected to its going in the paper; so that its insertion was against my positive orders."

We need not add, what perhaps we have already said, that when this kind of feeling shows itself, and *in such places*, a wiser, better spirit is fast springing up at the South, on the subject of slavery, and that, ere long, they will look at it, and treat it, as seasible, patriotic, religious men ought to treat it.

The New-York Commercial remarks as follows, on the above:

It is evident that the course of human events—under, as we believe, the direct Providence of the Almighty—is leading to a great and glorious change in regard to the institution of human slavery. What the zeal, and fervor, and eloquence, and untiring energy of man has failed to accomplish, is apparently drawing nigh under the silent and easy inpulse of what we call circumstances, but in which it requires only an unprejudiced eye to see an overruling power, far beyond that of kings or nations. Circumstances, as we call them, are leading the people of slaveholding countries to know, and to feel, that slavery is not favorable to prosperity; that there is more national or communal wealth in the labor of one free arm, than in that of two which are encumbered with the chain of bondage. We entertain no doubt that Cuba and Texas are fast approaching to such a conviction of this truth as will soon abolish slavery in those regions; and we believe, too, that in our own southern States a mighty change of opinion and feeling on this subject is silently in progress, which will not leave them very long behind in the fulfillment of the great work.

Communications.

TEXAS, HOUSTON, MOORE, & Co.

The New Orleans Commercial Bulletin, of the 19th, and the Bee, of the 20th ultimo, contain sundry lachrymose remarks, touching the ominous state of affairs in the precious republic of Texas, the course of the chief magistrate of that forlorn concern, and likewise of one Moore, whom his excellency has proclaimed a pirate, but whom those New Orleans papers seem to think quite a nice sort of a man.

It would appear, from the proclamation of Houston, that orders had been sent to this Moore, some five or six times, to make his appearance in Texas forthwith; but that he paid no regard to them; and, instead of going to Texas, just set up for himself, and took the "Texan navy," (two vessels all told,) along with him to Campeachy, to achieve a little martial glory on his own hook, in imitation of his "illustrious predecessor," the "hero of San Jacinto," who ran off to Texas with some of the citizens of this country, for a similar purpose. So far, therefore, as that is concerned, the two "heroes" are about even. One thing, however, is not to be overlooked: this Moore is, at the present time, commanding two vessels of war, without authority from any government, and is, therefore, an outlaw and a pirate, having no home but the wide ocean. His plea, that he has the concurrence of the Texan commissioner, who is aboard of his ship, instead of being a justification of himself, only proves that that functionary has turned pirate also. That commissioner, as well as Moore, is a subordinate officer of the government, and has no authority to sanction Moore's expedition. *Houston* is the head and representative of the republic, and the executive organ of the government, through whom alone such authority can be communicated. This course, therefore, on the part of that commissioner and Moore, is actual rebellion against the constituted authorities of Texas; and their expedition to Yucatan, under these circumstances, places them without the pale of Texan or international protection; so that, should they fall into the hands of the Mexicans, not only would their own necks be in jeopardy, according to their deserts, but the men under their command, some of whom, no doubt, do not realize the true character of their position, would be involved in ruin with their rebel, piratic leaders. And yet, the New-York Journal of Commerce, that paragon of moral excellence, cannot help admiring the "firmness and resolution," of these outlaws, in rebelling against their government.

But the most curious and absurd circumstance connected with this affair, is, that these New Orleans papers should take Houston to task, and charge him with *treachery to Texas*, for issuing this proclamation of outlawry against Moore! So, then, a naval officer may refuse to obey the orders of the government, and even run away with the vessels entrusted to his care, and engage in foreign war; and all this with impunity! The fact is, Houston could do no less than to outlaw him in such a case; and had he *failed* to do it, he would *then* have been a traitor to Texas in very deed: he would have failed to fulfill his duty as her executive. His fault in this instance, consisted in not doing it sooner. The moment he received notice of Moore's *first* refusal to obey, he ought to have done it, seeing he had no means of compelling his obedience.

These papers, moreover, give an account of another Santa Fé expedition that has been recently set on foot in Texas. But not one word of remark do we hear from them, by way of disapprobation. O, no! no "predatory warfare" in this. No invocation to other powers to interpose. No rumor of threatened interference by the United States, Great Britain, and France. What is the matter now? Isn't "predatory warfare" the same bad thing still? the same violation of the rules of modern warfare, and of international law? Ah! but it is *Texas* that is *now* engaged in the business; and *she* is warring in the "holy cause of liberty"——to hold slaves. Yes! she is fighting for liberty to crush liberty. Of course, in *such* a cause, she must not be expected to be over nice in the use of means to accomplish her object. Her Warfields may play the robber on the land, and her Moores the pirate on the ocean; but as her "cause" is so "holy"—as it is so holy a thing to hold one's fellow-men in bondage, especially to *reduce* them to bondage after they have been liberated; and above all, as these robbers and pirates are *Anglo-Saxon*—aye, ANGLO-SAXON, that's the word; why, that alters the case very much; very much, indeed. Who does not know, that that noble race were "born to command?" and, consequently, to rob, and steal, and enslave, and do what they please? Who will dare think of restraining these "liberty boys?" these champions of the "largest liberty?" these Jack Cades and Robespierres? these Jackobin tyrants and cut-throats? Just as soon think of restraining the Robert Kidds of the ocean, and the "heroes of Barataria." But as to the *Mexicans*, poor souls! who are such barbarians as to admit their Indians to the *rights of citizenship*, and to concede to their negroes their "inalienable rights," and to strain every nerve to pay their debts, (and who, to the utter confusion and mortification of their croaking *Anglo-Saxon* enemies in this country, have just succeeded in promptly paying the first instalment of their debt to the United States, thereby setting our own *repudiating, Anglo-Saxon* worthies an example which they would do well to imitate;) I say, as to *such* barbarians as these Mexicans, it is manifest that they were *not* "born to command:" so, if *they* resort to "predatory warfare," Mr. Webster must tell them to stop, and the United States, Great Britain, and France, must interfere.

Truly, truly, this is ridiculous. I know of no other term so applicable here as this. I say, it is *ridiculous*; and all that have any lot or part in such outrageous and consummate nonsense as this, should be ashamed of themselves. If Mr. Webster, if our own government, if the governments of Great Britain and France, have done as the New Orleans papers say they have, then they have done a very small thing—and have manifested a very *one-sided neutrality*. But I want better evidence that they have done thus, than the assertions of those New Orleans papers, that are so fond of the sublime, in describing the immortal *skirmishes* of the Texan "Spartans." I can hardly believe, without better authority, that those grave governments have done so silly a thing as those papers represent. I am inclined to think, that this and kindred stories are invented, (some of the Anglo-Saxons are great at invention,) I say, *invented* by the *Anglo-Saxon Texans* and Southrons, to induce more "emigrants" to go to Texas.

On the whole, these papers at length appear to think, there is danger ahead, and that Texas is in a poor way. Right, for once at least, beyond all doubt. She *is* in a poor way, and she *ought* to be. Let her learn better than to cheat Mexico out of her public lands, and to subject human beings to bondage, if she would be in a better way. She may expect to continue in this poor way, and to have her difficulties increase, while she persists in running counter to the rising spirit of the age, in attempting to build up an empire on the ruins of human rights. And were the God of Justice to awake in His wrath, and by a mighty earthquake to submerge that land of iniquity and oppression beneath the waters of her own Gulf, the whole universe would acknowledge the righteousness of her doom. JUSTITIA.

LETTER FROM DR. HUDSON.

NORTHAMPTON, 5th mo. 22, 1843.

MY DEAR FRIEND—The incidents in our journeyings from New-York to old Connecticut, and in the anniversary meetings of the anti-slavery societies in the latter place, I think will be interesting to you; I therefore communicate them.

After the close of the business meetings of the American Society, John O. Wattles, Frederic Douglas, Stephen S. Foster, Abby Kelley, C. M. Burleigh, and myself, took passage, on sixth day, on board the Globe, for Connecticut. But little time elapsed, after the boat got under way, before we found ourselves scattered in the midst of little groups of passengers, discussing the great principles of Christian philanthropy, with the priests, Levites, lawyers, democrats, republicans, &c. who had been down to Gotham, to the anniversary meetings of societies far reaching in their benevolence, "compassing sea and land," while they are at the same time blind, deaf, and dumb, and unheeding, as it regards the immortal interests of "*the poor, in this land, who are cast out*;" "cast out" of the pale of society, of the State, of the Church; "cast out" from among a people of all others making the highest professions of humanity and Christianity; cast out from such a people, and recognized only as beasts of burden. With such we plead, for those who have no opportunity to plead for themselves. Several gentlemen on board proposed that our friend, Abby Kelley, be invited to address the company in the cabin; the captain gave permission, and Abby addressed a large audience, nearly two hours, apparently very much to its edification. A few among them, a little dandy, just from a two or three months' tour at the South, talked quite priestlike, about female modesty, and impropriety of addressing a promiscuous audience; but they soon found, to their apparent confusion, that they had for once waked up the wrong passenger. Their ears were made to tingle, about their mock modesty, while they could unblushingly sustain the peculiar institution of the South, full of licentiousness, and wholesale adultery; where one million of women were sold in the market, and bought by vile debauchees. Yet they come to the North and talk about modesty, because woman lifts up her voice against such a hellish system! The meeting passed off well, and its influence will be for the furthering of our humane cause.

On first day, Sunday, the Christian philanthropists in Hartford, and those who came from various parts of the State to attend the anniversary meeting, instead of visiting the synagogues of slavery, assembled "in a *large upper* room," in Gilman's Hall; where they had a free interchange of mind, and were addressed in the forenoon and afternoon, very interestingly, by Frederic Douglas, contrasting the true and false religion of the day; the one, love, peace on earth, good will to man; good news to the poor—balm to the wounded heart. The *other*, chattelizing men, women, and children—baptizing the system into the name of the Father, Son, and Holy Ghost. The latter was religion—the religion of the churches generally, at the South and North.

Stephen S. Foster, and John O. Wattles, of Ohio, made interesting addresses on practical Christianity. In the evening, Frederic Douglas addressed a large audience, on the moral character of slavery, and the support it received from Church influence especially. He made so thorough an application of the truth to the churches and people in Hartford, as to call forth hissings from their pro-slavery guardians. His rebukes were insufferable, coming from a "nigger!" Accordingly, on Monday morning, the proprietor of the hall, true to the *peculiar institution*, especially when followed by its enemies to the horns of the altar, basely bowed his knee to slavery's dictates, &c. violated his engagements; refusing to let the Connecticut American Society occupy his hall for the anniversary meeting. After making fruitless attempts to obtain the court room, and other halls, though the sheriff, Chester Adams, to his credit be it published, interested himself actively in our behalf, and attended the meeting. The society organized itself in Gilman's Hall, where the members had assembled, and adjourned to meet in the afternoon, on the sidewalk, in Main-street, under the shadow of the Rev. Dr. Hawes's "steeple house."

In the afternoon, the society met at the place of adjournment, Luther Bartlett, president, in the chair. A member of an engine company provided us with a few seats from the engine house, and an old dry goods box was purchased for a pulpit, upon which Frederic Douglas mounted, and made the welkin (God's sounding board) ring for Christian freedom! He was followed by Stephen S. Foster, and the noble-hearted Abby Kelley, all of whom made eloquent and powerful addresses to the large multitude, which had gathered at so novel a spectacle, as men thrust out of churches and halls into the streets of Hartford, to plead for the dumb, for the Lord's poor, cast out, too. Depend upon it, slavery in Hartford looked pale, and threw stones and eggs, when it witnessed the determined appearance of our little host, and heard the trumpet-sounds of the voices lifted up in behalf of crushed humanity! Sectarians trembled for their old pro-slavery bastiles, and went their way gnashing their teeth.

In the evening, S. S. Foster and Frederic Douglas attempted to address an audience on the stone steps, in front of Dr. Hawes's meeting-house; but slavery took the advantage of the dark to do his deeds of darkness. A mob rendered it impossible to speak, though it was evident that a large portion of the great crowd assembled wished to hear.

Tuesday morning, at 9 o'clock, a large audience gathered and listened, for the most part, quite attentively, to the speakers, who took their stand again in the shade of the towering steeple of Dr. Hawes's church, which was to be open in the evening for slavery and its arch-advocate, *Rev.* R. R. Gurley, to advocate the proscription of the colored people—to have them kept "cast out" to Liberia, and into the Jim Crow pews in the churches. His project now is to invoke the State and national legislatures to come to his aid.

Except a short intermission, we kept the liberty trumpet sounding in Main-street, from morning till night; and the listeners were numerous, and generally attentive. A few were busily engaged in trying to disturb us with stones and eggs. Most of those who attended our discussions to-day, were never before at an anti-slavery meeting, never heard a lecture, &c. appeared deeply interested in the great principles and truths which the time, place, and occasion elicited from the speakers.—Wattles, Foster, Burleigh, Kelley, Douglas, and myself, took part in the discussions. I think Hartford has never been so thoroughly galvanized, as it has been during the past three days of freedom's call to repentance. Our meeting, I think, will be very effective for the anti-slavery cause. It was the best meeting I ever attended in the city of Hartford. The friends who came up rather disheartened, went away with their strength renewed greatly.

In the evening, we passed the threshold of Dr. Hawes's church, to hear that evil genius, *Rev.* R. R. Gurley, plead his expatriation scheme. After eulogizing the guardian angels of that unholy cause, in Connecticut, Rev. Mr. Gallaudett, and Dea. Seth Terry, he went on to show forth to his audience, mostly members of the legislature, what the colonization society had done, by way of suppressing the slave trade, and introducing the gospel into Africa. He quoted Rev. Mr. Harris, for authority, noted for the new way he has invented of introducing his gospel into the natives—viz. *shooting* it into them with "buck shot and slugs." To any one acquainted with the history of that cause, its Janus-faced proceedings at the South and North; its wicked workings, and lying; depending for its very existence upon a spirit altogether antichrist, the workings of which we see in the "Jim Crow" pews in every meeting-house in the city of Hartford, and almost universally throughout our country; to all such, the lecture must have been disgusting, and the lecturer must have seemed an enemy to mankind and Christianity.

Wednesday, I attended the anniversary meeting of the Connecticut Abolition Society, (new organization,) in Gilman's Hall, from which the Connecticut American Society was thrust out. A. F. Williams, of Farmington, in the chair, in the place of J. T. Norton, resigned. After the reading of the annual report, showing what the society had done, and its present condition, (about fourteen hundred dollars in debt,) the nominating committee made its report. A. F. Williams was nominated for president; whereupon I. Codding, Booth, and others, in good faith, for the third party, opposed his nomination, and made his whig feathers fly with their whips, laid on to the tune of freedom's call! Poor Williams made but a sorry appearance, and a lame defense, aided by the reverends, doubtless expecting that they would find no quarter; for Stephen S. Foster and John Pierpont came to the aid of Codding and Booth, and exposed the gross hypocrisy of those calling themselves abolitionists, and yet sustaining any relation with slavery, either in the whig, democratic, or church parties; exposing, in powerful speeches, Foster and Pierpont-like, the fallacy of the doctrine plead by Williams, and reverends. North, Granger, &c. "of two moral evils, choose the least," and the example of Mr. Giddings, voting in favor of a "bill for the relief of owners of slaves;" thus telling a lie, in order to have an opportunity to move a reconsideration, and to make an anti-slavery speech. Foster advocated the "teetotal anti-slavery pledge." His speech was the most interesting and practical one made in the meeting, and met with hearty applause; the audience not knowing the speaker, and his straightforward conduct in pro-slavery parties and churches. Pierpont followed him, and paid him a high compliment; saying, his friend on the left was always found on the right, in every good cause. Mr. P. went into an argument to show how the Constitution sustained slavery, (a very clear case he made of it, too, before those who have been trying to make it free from slavery,) and that no person could take an oath to support the Constitution, and live that oath, and be a consistent abolitionist. He should repudiate the oath, and the Constitution, and act on his own responsibility. Query, by Foster and Burleigh: And does he not then cease, if an officer, a judge, or president, to be an officer? It was a trying query, and opened the eyes of many third party men, I opine. Mr. Williams was elected, by a vote of 42 to 22, and took his seat. I think he will henceforth be careful how he votes the whig ticket. I think he deserved the castigation he received. But where is the consistency of those who helped whip Williams for his whig bias, while they are in full fellowship with slavery in the *Church*, as they all were, save Foster? Let them answer it.

A resolution to allow the agents of the society to labor for the third party interest, brought forth a warm discussion. Codding and Booth advocated it, thus committing the society to the third party. They were opposed by S. S. Cowles, and others, who exposed the oblique course of Codding, in using the support of the society to aid the third party, while an agent of the Conn. Society, which had repudiated the third party measure. Norton, Williams, and Cowles refused to hire them, and resigned their seats as members of the executive committee, because the committee countenanced such oblique and underhanded conduct. Those who had never sympathized with either society, until this year, who had opposed abolition, and who attended both meetings, said openly, that the abolitionists of the Connecticut American Society showed they had both the *letter and the spirit of anti-slavery*. The new organization society has always been under clerical influence. The clergy out of the society have controlled those in it; and the clergy in the society have controlled the committee; thus, even in the city of Hartford, where the anti-slavery depositary has been, and the head quarters of the society, where "precept on precept has been given, and line on line," the cause has made no advance, heretofore, because the clergy have controlled its influence, and destroyed its vitality; whenever the cause endangered the peace and harmony of their pro-slavery churches, and incommoded *them* in their cowards' castles. I have hope from the Connecticut American Society, because it is free from clerical, sectarian, and pro-slavery trammels. It has the true weapons of warfare, spiritual and mighty, through God, to pull down slavery's castles in old Connecticut.

LETTER FROM LITCHFIELD, CONNECTICUT.

MAY 25th, 1843.

To the readers of the National A. S. Standard:

Dear friends, do not think me strange while I call your attention to the subject of teetotal anti-slavery.

Allow me to say, verily, verily, the time has now come to consider whether the anti-slavery cause can be farther advanced until we adopt a new method of procedure, differing from our past course, as teetotalism, in promoting the cause of temperance, differs from the old pledge.

And here I cannot bring the idea more distinctly, or more forcibly, to your view, than by giving you the substance of a manuscript, written about a year since, on the occasion of attending an anti-slavery meeting at Wolcottville, Litchfield county, Connecticut; at which our friend, James Monroe, and other distinguished advocates of the cause, were present. The resolutions were read at the close of the meeting; the preamble and constitution originated subsequently, and were joined in the following form. They have excited considerable interest in the social circle:

Resolved, That every friend of liberty throughout the country, is loudly called upon to abstain from the use of all the known, or suspected, produce of *unrequited labor*, as the *only* consistent anti-slavery ground; and that, were those who profess to hate slavery, throughout the civilized world, to act upon this principle, slavery could not continue an hour. The whole fabric would crumble to atoms. Therefore,

Resolved, That every individual, who takes this ground, casts the whole weight of his influence against the entire system of chattel slavery.

PREAMBLE.

Whereas, kidnapping, on the coast of Africa, bears a most striking resemblance to the manufacture of distilled spirits; and their sale and transportation, through the "horrors of the middle passage," to a land of slavery, is a facsimile of the sale and transportation of the liquid fires of alcohol, to the land of drunkenness; And whereas, the moderate use of the rumseller's grog sustains *him* in his work of death, so, also, does the moderate use of the slaveholder's merchandise sustain *him* in his course of iniquity and blood; And whereas, slaveholders and their abettors resemble rumsellers and their supporters, and both are equally and entirely dependent upon the patronage of the *people* for support; And whereas, it becomes necessary for the temperance reformer to take the ground of abstinence from the use of distilled and malt liquors, wine, and cider, in order to exert the utmost influence in reforming all classes; so, also, it is indispensable for the anti-slavery reformer to take the high ground of ceasing to traffic in, or use, wine, cotton, ale, rice, cider, tobacco, beer, sugar, and every other article that is known to intoxicate with the sin of slavery. And whereas, it is certain that while men continue to use the forementioned articles, the horrid system of slaveholding must continue, to a moral certainty, with all the untold evils incident to it, we, the undersigned, agree to form ourselves into a society, to be governed by the following

CONSTITUTION:

ARTICLE I. This society shall be called, "The World's Total Abstinence Anti-Slavery Society," for the destruction of slavery throughout the United Kingdoms of the Earth.

ART. II. The object of this society shall be to discountenance slavery by steadfastly adhering to, and defending, the doctrine, that "Man is man;" by discriminating between the produce of free and slave labor; as far as it is possible, using free labor produce only; and in all suitable ways recommend and encourage its exclusive use throughout the community.

ART. III. Another object of this society shall be to recommend the establishment of, and to patronize free labor manufactures, and wholesale and retail free labor stores, both in city and country, until they are scattered over the land, and through the wide world, until the declaration shall go forth, with the speed of lightning, and the roar of thunder—

"No man buyeth their merchandise any more."—Rev. xviii. 11. &c

ART. IV. This society shall have a president, vice-president, secretary, and treasurer, &c to be chosen annually.

ART. V. This constitution may by amended at the annual meeting of the society, by a vote of two-thirds of the members present.

Yours, for the largest liberty, and for the deliverance of those who have none. J. C. CLEVELAND.

THE SOCIETY OF FRIENDS.

The following document was presented to the Yearly meeting, that has just been held in Hester street, in this city, and referred to a committee of two Friends from each of the Quarterly meetings, who reported, in substance, that it was inexpedient to read it. It is satisfactory to find that a large proportion of the members of the Society of Friends entirely disclaim having any participation in the disownment, which has been effected in consequence of the faithful maintenance of our testimony against slavery.

To the next Yearly Meeting of Friends, to be held in New-York:

DEAR FRIENDS:—We, the undersigned, members of Ferrisburg Quarterly meeting, feel constrained, by a sense of justice to ourselves, and to those under suffering, by our attachment to the principles of our religious society, and by a desire to be found in the faithful discharge of our allotted duty, in this manner to address you. We would not assume to sit in judgment over our equal brethren—nor unnecessarily wound the feelings of any—but we wish to lay before you, some of our views and feelings, upon a subject which lies near our hearts, and which, we believe, involves not only the peace and prosperity of our society, but also the present and future happiness of millions of our fellow-creatures. In viewing the nature and construction of our excellent discipline, it is manifest that the objects of its administration are designed to be two-fold: First, by the timely and tender labor of concerned, qualified Friends, to seek after the restoration of those who may have erred from the path of rectitude; and secondly, when such labor, administered in the spirit of *long suffering* and *brotherly love*, proves unavailing, and the erring member, rejecting the counsel and admonition of his brethren, (persists in his evil practices, thereby causing the truth he professes, to be evilly spoken of,) to testify against such conduct, and thus clear the society from the reproach of having fellowship therewith. This latter proceeding in the treatment of offenders, is founded on the universally admitted principle, that religious organizations are responsible for the conduct of their members; a principle, without which much of the benefit resulting from such associations would be lost. Admitting, as we do, the correctness of this principle, so fully recognized by the discipline, we cannot escape the conclusion, that on the other hand the members of religious organization are *individually* responsible for the action of those bodies—constituted as they are by a combination of individuals. That meetings, as well as individuals, may err in judgment, is admitted by the provision of the discipline granting the right of appeal—and the various changes in discipline within our knowledge, imply, by its own admissions, the possibility of error by the Yearly meeting itself. Hence the propriety of subordinate meetings, or individual members, testifying against any proceeding of a superior meeting, which they may believe to be contrary to the spirit of truth, and calculated to weaken or lay waste any of our religious testimonies. Impressed with the truth of the foregoing views, in relation to the spirit and design of our discipline, and with the solemn obligation resting upon us to act in conformity with their requirements, we proceed to call your attention to the action of the last Yearly meeting, in the case of Isaac T. Hopper. This individual was disowned by the Monthly meeting of New-York, and its judgment confirmed by the Quarterly meeting of Westbury, on a charge of "being concerned in the publication of a paper calculated to promote disunity among Friends!" The paper referred to, was the National Anti-Slavery Standard, published by the Executive Committee of the American Anti-Slavery Society, of which committee Isaac T. Hopper, and several other Friends, belonging to this and another Yearly meeting, were constituent members. The article which was mainly relied upon to sustain the charge, was an editorial in the 42d number of the paper, published the 25th of 3d month, 1841. In order to judge of the validity of the charge, it will be necessary to inquire into the general character of the paper, and the object of its publication; the extent of responsibility attached to the committee for the appearance of any particular article; and the circumstances connected with the publication of the one in question. The object of the Standard, like that of the society of which it is the accredited organ, is the peaceful overthrow of the system of slavery. And the simple means by which it aims to accomplish its purposes, is the free and full discussion of the subject, and the diffusion of such facts among the people, as are deemed needful to form a correct judgment of the nature of the evil, and the various instrumentalities by which it is upheld. This must necessarily embrace the faithful record of the state of public sentiment—the *main support* of slavery—as it is expressed by the professed religious bodies of our country, and their acknowledged ministers. The American Anti-Slavery Society, to which the Standard belongs, being composed of individuals of various religious denominations, it is manifest that the conductors of the paper could not be warranted (by any personal or sectarian consideration) in suppressing any well authenticated fact, or any expression of sentiments, the publication of which they might deem essential to the furtherance of their great and benevolent object. Of this description, we have no hesitation in saying we believe the article to be, which is made the basis of the complaint against Isaac T. Hopper. The occasion of that article was the repeated and violent attacks, by a prominent member of New-York Monthly meeting, in his public communications, both in the city, and extensively throughout the country, upon *all* who were connected with the anti-slavery, temperance, or non-resistance societies; in which the most opprobrious epithets were unsparingly heaped upon them; their characters assailed, their motives impeached, and their sentiments misrepresented; and when some of them called upon this individual, upon his *own invitation*, for the purpose of examining his authority for some of these charges thus publicly made upon them, his *behaviour* was *unbecoming* the character of a Christian, and *especially* a minister of the gospel. These attacks being made in the most public manner, and implicating others besides the members of our own society, and *especially* the editor pro tem. of the Standard, who was several times present, and witnessed them, it could not be expected that *he*, or even our own members, who were thereby aggrieved, should be confined to the provisions of *our discipline* in their endeavors to counteract their injurious effects upon the cause in which they were so deeply engaged; but fidelity to *truth* and *justice*, and to the important trust reposed in them, required the *prompt* and *immediate* exposure of these calumnies. Although the editor is responsible to the committee for the general character of the paper, and the committee are in like manner responsible to the public, yet it cannot be supposed that they should inspect every article selected or written for it; but that both the committee and the public must trust, in great measure, to his judgment and discretion; and hence, the *general tone* and *character* of the paper, and not a single article, should be the criterion by which to approve or condemn it. The object of the paper being the abolition of slavery, and the improvement of the condition of the African race, by the application of truth to the consciences of all who may come within the reach of its influence, its design must be admitted to be in harmony with one of the *great testimonies* of our society; and whether the character of the paper has been such as to merit the *charge* of being "calculated to produce disunity among" those who, as a society, have long professed to be foremost in their efforts for the removal of slavery, those *only* can judge correctly, who are acquainted with the general tenor of its contents. Those who have refused to peruse it, or who have only seen *garbled extracts* from it, must *evidently* be in no condition to judge correctly. If a periodical, devoted to such an object, and conducted with the candor and scrupulous regard to *truth*, which characterize the National Anti-Slavery Standard, *does really* "produce disunity among Friends," it affords lamentable evidence that those who fall under its just rebukes, and *seek to criminate their brethren* for "being concerned in its publication," have become blinded by the god of this world—have struck hands with the oppressor, and abandoned our great and precious testimony against slavery.

If it be still insisted that Isaac T. Hopper, and other Friends, who felt aggrieved by the course of conduct to which we have referred, were bound by the discipline, to seek redress *exclusively* within the society, and by its prescribed rules; we reply, that the state of opposition to the subject of anti-slavery strongly prevalent in the monthly meeting of New-York, and the manner in which these attacks upon abolitionists were responded to, and evidently approved, by a large number of influential members, placed their case entirely beyond the hope of a satisfactory issue by such a resort; and they were left to the alternative, either to abandon their efforts in the promotion of one of the most important testimonies of the society, or incur the persecution of their fellow members in religious profession, by a faithful adherence to the requirements of apprehended duty. It has always been found difficult to frame a rule, either for civil or religious government, but what would, in some possible contingency, conflict with the requirements of individual duty, and whenever the two are found to come in opposition, *truth* requires, that the former should yield its demands to the *paramount* claims of the *latter*.

It has long been regarded as a settled principle in the administration of our discipline, condusive to the harmony and best interests of society, that where committees or meetings were not in a good degree united in any proposed movement, further action thereon was suspended, in order that by thus waiting, *greater* unanimity may be obtained, and the well being of society thereby promoted; a tender regard for the feelings of minorities, and the union and co-operation of *all* our members being esteemed of the highest importance. This principle was *evidently* and *strikingly* violated in the case under our consideration—the committee of the Yearly meeting though large, being almost equally divided—and a *very large number* of Friends in the Yearly meeting being opposed to the action which finally prevailed. Such being our views in relation to the circumstances connected with the disownment of Isaac T. Hopper, we feel bound in this manner to express our disapproval of the action of the Yearly meeting in the case of his appeal, and thereby relieve ourselves from the responsibility, as members of that body, of participating in any act which we regard as a violation of our Christian principles; an outrage up

The Anti-Slavery Standard.

NEW-YORK, THURSDAY, JUNE 8, 1843.

YEARLY MEETING OF FRIENDS.

The Yearly meeting, that holds its sittings in Hester and Rose streets, closed last sixth day. Our readers will expect to have some account of its transactions. Charles Marriott's appeal was disposed of by confirming the decision of the subordinate meetings; a result that was anticipated. The charge against him, was *"being concerned in the support and publication of a paper which has a tendency to excite discord and disunity among us."* That paper, as our readers already know, is the National Anti-Slavery Standard. It is also well known that this paper is extensively patronized by many of the most devoted members of the Society of Friends; some of whom have largely contributed pecuniary means for its support. Several were members of the executive committee, and equally responsible with those who have been disowned, for what appeared in its columns; but not being members of New-York Monthly meeting, they have never been deemed, by their own meetings, at all censurable. How can it be otherwise than that such conduct as has been pursued by New-York Friends, should be productive of animosity, discord, and division?

On the charge abovementioned, the Monthly meeting of New-York have disowned three of their members; not in the regular order of Society, but in direct opposition to it. Many Friends in different parts of the country have openly protested against those arbitrary and antichristian proceedings; and it is to be presumed that many more will follow the example.

It will be recollected that two individuals, who had been disowned, were permitted last year to sit in Genesee Yearly meeting. It would seem that some Friends here thought this so disorderly as to require rebuke; and the clerk proposed that the subject should be referred to the committee appointed to prepare essays of replies to the epistles from other Yearly meetings. But a Friend belonging to Genesee, being present, informed the meeting that the individuals referred to had been requested to withdraw, but declined to do so; and as Friends could not use force, they were permitted to remain. The Friend who made this statement was present at the time referred to, and must know that it is calculated to make a false impression. Those persons asked permission to sit, and several times expressed their willingness to leave the meeting, if it should so direct. But after a full and free expression of sentiment on the occasion, the clerk, more than once, announced his opinion that it was the prevailing sense of the meeting that they should remain; and this opinion was not controverted. The same Friend, who made the above statement, made one equally incorrect in Genesee Yearly meeting, and was reminded of it, at the time. He afterwards alledged that he had been misinformed. He cannot plead that excuse on the present occasion.

It is evident that great disunity and dissatisfaction prevails throughout this Yearly meeting. Among many other evidences of this fact, is the PROTEST from Ferrisburg, in another part of this paper. The unsettled state of Society, it seems, claimed the attention of the meeting, and a committee of men and women was appointed to visit the subordinate meetings. It will be a happy circumstance, if that committee seek for "the wisdom that is from above—first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." May they dwell in this spirit, and move under its influence.—I. T. H.

CALL FOR AN ANTI-SLAVERY CONVENTION.

A convention of ministers and lay members of the various denominations of churches, in Connecticut, is hereby proposed to be held for the purpose—

First, Of a free and friendly discussion of questions respecting slavery, and the means of its removal from the country; particularly *in their moral and religious bearings.*

Secondly, Of inquiring after personal duty, in the present circumstances of the public mind on these subjects, and if possible, of uniting in the adoption of such measures, within their respective spheres of labor and influence, as shall tend to advance the great cause of UNIVERSAL EMANCIPATION.

In pursuance of these general objects, the wish has often been expressed, in various quarters, for such a convention as is now proposed; and especially a large number of individuals in different parts of the State, including 27 pastors and ministers, having been consulted, have given their names, respectively, to invite and request their brethren in the ministry, and in the churches, *who are friendly to any kind of discussion and action on these subjects*, to convene for the purposes above specified, at Farmington, on Thursday, the 15th day of June next, at 10 o'clock, A. M.

☞ The Edinburgh Review for April, republished by Joseph Mason, 102 Broadway, contains an unusual proportion of able and interesting articles. History of the Progress of the Law of Nations in Europe; Poems by Alfred Tennyson; Reports of the Poor Law Commissioners; Memoirs of the Court of England, during the Reign of the Stuarts; Researches in Asia Minor; The Naturalist's Library; Father Oswold, a genuine Catholic Story; an elaborate and able article on Puseyism, or Oxfordism.

☞ An estimable Friend finds some objection to my statement of the fact, in the Standard of the 25th ultimo, that a Baltimore Friend returned home immediately upon the rejection of the address of Baltimore Yearly meeting, by the Yearly meeting of Philadelphia. I have since learned that he did not intend remaining in Philadelphia. I am unwilling to do injustice to any one, and therefore freely make this correction.—I. T. H.

Anti-Slavery Items.

NEW ENGLAND ANTI-SLAVERY CONVENTION.—This body was in session at Boston, during three days of the last week. Instead of the small chapel in Chardon street, which for several years past has been its gathering place, the vast Tabernacle erected by the Millerites, was obtained. But though presses and pulpits systematically try to keep the anti-slavery meetings out of sight, while mentioning the other anniversaries of the season, the building, large as it is, was filled. The discussions, usually characterized by animation, are said to have been uncommonly spirited this year; and the thrilling music of the Hutchinsons added not a little to the interest of the occasion.

The convention held two of its sessions in Faneuil Hall. The Liberator says:

The first meeting was large, and effective, and ably addressed by Wm. A. White, of Watertown; Edmund Quincy, (the president of the convention,) and Stephen S. Foster, of New Hampshire. The second meeting was overwhelmingly impressive and enthusiastic. The immense hall was densely crowded, in every part, by a glorious company of men and women, of the most exalted moral character, and the most enlarged philanthropy. Such a spectacle has seldom, if ever, been witnessed in that "Old Cradle of Liberty." The meeting was addressed by W. L. Garrison, C. L. Remond, Wm. H. Channing, of New-York, Frederic Douglas, and Wendell Phillips: and their speeches elicited the most rapturous applause.

Two addresses were read on the occasion, which produced a thrilling sensation throughout the vast assembly, and were adopted in thunder-tones that shook the venerable pile to its foundation. The first was presented by Mr. Garrison, "to the slaves of the United States." The other, by Mr. Phillips, and designed to be presented to the President of the United States, on his arrival in this city to join in the Bunker Hill commemoration, on the 17th of June. These addresses cannot fail to produce a great sensation in every part of the country.

Charles L. Remond moved the adoption of the address to the slaves, and in the course of his eloquent speech, introduced the famous George Latimer to the audience, who received him with great applause. The Boston correspondent of the New-York Tribune says:

I have never attended a meeting within the walls of the Old Cradle, in which the enthusiasm of the audience ran so high as on this occasion.

The absorbing topic of discussion was the position of the church and clergy, in relation to all projects of reform. Mr. Pierpont was among the speakers.

THE MASSACHUSETTS ABOLITION SOCIETY, the political branch of the anti-slavery enterprise, held its fourth annual meeting in the Tremont Chapel. Dr. Caleb Swan, of Easton, the president of the society, in the chair. The proceedings were uninteresting, and the attendance was remarkably small, but *twenty-three* persons being present at 11 o'clock. The treasurer's report was read. The total receipts of the society, during the year that has just closed, were $11,928 35; its expenditures, $11,990 84. More than half the receipts and expenditures were on account of the Emancipator newspaper. This paper, we are told, has 4,200 subscribers; and last year, its expenses exceeded its income, to the amount of $2,345. The total expenditures of the society, since its formation, have exceeded its receipts, $9,148 55; and it has now a debt to that amount.—*Boston Post.*

THE UNITARIAN ANNIVERSARY.—Among the anniversaries of the past week, in Boston, we have occasion to notice this particularly. The correspondent of the New-York Tribune informs us that a collation was prepared for the clergymen of that denomination, and their wives. Many pleasant, short speeches were made. In the course of one of these, the Rev. Mr. Stetson, of Medford, eloquently urged the principle of brotherly love, and of the all-embracing philanthropy which included within its circle the whole family of man, of whatever caste or complexion. This was the spirit which he would have the denomination cultivate and extend; the spirit so beautifully illustrated by the life and example of the lamented Channing, and which led him to sympathize with his race, and to labor for the abolition of intemperance, war, and slavery, and every other form of sin.

A song to the memory of Channing, was then sung. Some remarks on the religious wants of the western portion of the United States, led Rev. Mr. Harrington, of Providence, to observe, that much had been said of the wants of the West. He would ask, were our sympathies to be bounded by Mason and Dixon's line? He hoped not. There was a dark cloud hanging over the South, and our brethren there needed our aid in the peculiar trials to which they were exposed. The merchants of the South were New England men. He had lived among them, and preached to them; and he hoped they were not to be excluded from their share in the aid we were able to furnish. It was not by drawing away the hand of sympathy, that the dark cloud which hung over them could be averted.

Rev. John Pierpont came forward, and said: "You have done me the honor to tolerate some of my *verses*, on this occasion; will you tolerate some of my *prose*, also? I ask the question, because I have doubt whether what I have to say will be agreeable to all present. I have something to say—something that I deem important; and it is *because* I have something to say, that I rise to speak; but my unfortunate experience on other occasions, leads me to doubt whether my remarks will be welcome. He had listened with great pleasure to his brother from Providence; and he always listened to him with pleasure, because he felt there was a heart at the bottom. But he differed with him, in toto, as to what he said respecting the South. Not that he would withhold sympathy from his brethren, who had emigrated thither, in the trials to which they were exposed; though he confessed that he sympathized more deeply, if possible, with those who were "born under the dark cloud" of which the gentleman had spoken.

He knew if Christianity were preached there, in its purity, and received into the heart, it would chase away that cloud, and convey its lightning harmless to the ground. But if Christianity went there with sealed lips, what good could she do? Would she not become a mere covering for hypocrisy and sin? For one, he was prepared to say, that he would not send Christianity where she must either consent to wear a chain, or be hung up on the nearest tree, under the direction of Judge Lynch. The experience of the last six months showed that Christianity was not free at the South. She must go there, if she goes at all, pledged either to sustain slavery, or be silent respecting its enormities. Had not our own missionary been met upon the threshhold, and told that he could not enter the pulpit, because here, at the North, he had preached in favor of liberty? Were we prepared to degrade Christianity by making her subservient to the demon of slavery? He hoped not. Our missionary had returned home, rather than do so foul a deed; and he thanked God that he had done so.

While there were so many fields inviting labor, where the truth was free, he would leave the South to take care of herself, until she became willing to receive the whole gospel. If you stifle the voice of Christianity on one point, or consent to see her stifled in silence, you have degraded her. If she is free, she possesses a regenerating power; but deny her free speech, and she is like Sampson in the lap of Delilah. What! has it come to this, that the minister of Christ must be told by his fellow-men what he shall preach, and when, and how? Will the committee say to the minister, we must preach to *you*, what you are to preach to *us*? The doctrines of Christianity were dead propositions, till they were applied to the actual duties and relations of life. He would ask whether we, as a denomination, were faithful in making such an application? Were there not some sins so vulgar that our genteel Christianity would not touch them with the ends of its fingers? Did we not leave the drunkard to be saved by his brother drunkards? And what aid had the degraded slave received at our hands?"

During the delivery of these remarks, a large portion of the audience were in a state of confusion bordering upon turbulence, and some portions left the hall. In allusion to this, Mr. Pierpont said: "I perceive that I have made a *moving* speech; but if any are convicted in their consciences by what I have said, let them go out, 'one by one.' The chains of the slave are clanking in our ears. He would ask, what is Unitarianism doing? what has it done, to break those chains? It will be said, the slave is black; so are our coats: but do we like them the less, on that account? Was anything, he would ask, so black as sin? Again he would ask, what has Unitarianism done, what is it now doing, for the race? The historian is dotting down his record. What shall he say of us?"

The Rev. Mr. Stetson, of Medford, felt bound to bear his testimony against the indecorum so manifest in the audience, while his brother had been uttering some of the grandest truths of religion—truths which it concerned all to hear, but which many had been prevented from hearing, by the noise and confusion prevailing in the hall. If he had attributed the confusion to the wrong cause, he regretted it. But he could not forbear saying, that he heartily concurred in all that had fallen from his brother. He would not send Christianity where her mouth must be stopped; and she could not utter herself freely. He looked for the time to come when there would be a martyr-spirit among us, and when men would be ready to take their lives in their hands, and preach the whole gospel at the South, or perish in the attempt.

From the New Orleans Bee, May 18.

TEXAS—ABOLITION MOVEMENTS.—The letter of our intelligent Galveston correspondent, which we published the day before yesterday, repels the idea of any interference in the slave question being tolerated in Texas, that can seriously affect the interests of the South; and at the same time exonerates the British *chargé*, Captain Elliott, from all connection or sympathy with the propagandists that have made their appearance in the republic. But we have before us other letters, from gentlemen of the first capacity and influence, that not only assert the existence of a clique in Texas in favor of emancipation, but that considerable progress has been made in disseminating mischievous doctrines amongst the people. A very distinguished citizen of Texas, in speaking of the present posture of affairs, writes thus:

"I affirm to you, in the most solemn manner, and on my word as a gentleman, that at this moment the advocates of the policy of emancipation are boldly traversing the country, and with, to me, unanticipated success. I feel deeply distressed to think that it is so; but how can I believe otherwise, when I see in the ranks talent, character, and influence, of the first order in the country."

Minutes of the North Annual conference of the Methodist Protestant Church, of Champlain district, assembled at Pierpont, St. Lawrence county, New-York, January 26th, 1843.

Resolved, That as we, a committee, will use all our moral and religious influence for the downfall of slavery in the United States, and also in the Methodist Protestant Church; and do declare that we have no fellowship with slavery, and that we instruct our ministers and delegates to bring up to the next annual conference, their views in relation to our movements on the subject of slavery in our church. Adopted, unanimously.—*Luminary and Messenger.*

SIR JAMES MACKINTOSH ON THE RIGHT OF SEARCH.—The following eloquent and emphatic extract from a speech of this great and philosophic statesman, on a treaty for preventing the slave trade, concluded with Spain towards the close of 1817, which was taken into consideration in parliament, on the 9th day of February, 1818, is fitly commended by the Savannah Republican, to the attention of General Cass:

"For myself," says Sir James, "*I feel a pride in the British flag being for this object alone subjected to search by foreign ships.* I think it a great and striking proof of magnanimity that the darling point of honor of our country, the British flag itself, which for a thousand years has braved the battle and the breeze, which has never been lowered to an enemy, which has defied confederacies of nations, to which we have clung closer and closer, as the tempests roared around us, the principle of our hope and safety, as well as of our own glory—which has borne us through all perils, and raised its head higher as the storm assailed us more fearfully—*has now risen to loftier honor by bending to the cause of justice and humanity.* Our pride which never shrunk from the most powerful enemy—our national jealousy—our most cherished prejudices—are thus voluntarily suspended. That which has braved the mighty, now lowers itself to the feeble and defenseless—to those who far from being able to make us any return, will never hear of what we have done for them, and probably are ignorant of our name."

ONE DOOR OPEN.—The Herald of Freedom says, that the *deserted* Quaker meeting-house in Concord New Hampshire, is open for anti-slavery meetings. We are glad to learn the fact, as the meeting-houses of Friends, throughout New England, have been sealed up against anti-slavery, by the Yearly meeting, for the last five years; and thus the good old testimony of the society against *slavery* has been changed into a testimony *against abolition.* The meeting-house in Concord, it seems, has fallen into the hands of two elderly ladies, who, not having the fear of the Yearly meeting before their eyes, have set an example of nullification, which we hope will be speedily imitated by their brethren, in other sections.—*Emancipator.*

THE SLAVE TRADE AT BRAZIL.—Captain Shepherd, of the brig Justina, arrived at New-York, from Bahia, 30th of March, informs that the slave trade is carried on very extensively, but secretly, at Bahia. The brig Nile, and three others, arrived in one week, with about *two thousand slaves from the African coast!* The Nile, had *six hundred on board*—all disposed of with a rapid sale.

TREASURER'S RECEIPTS

For the week ending 6th mo. (June) 3d, 1843.

Received for the Standard—The following persons have each paid $2: Wm. B. Coffin, Nantucket; Anna Gardner, do.; Isaac Austin, do.; George W. Waters, Gorham, Me.; Betsy Hoxsie, Williamson, N. Y.; John Clark, do.; Joseph Post, Hemstead Harbor, L. I.; Isaac Griffin, Saratoga, N. Y.; C. M. Brown, Deaverstown, Ohio; P. S. Kenyon, Middleville, N. Y.; John Hiatt, Winchester; S. H. Cox, Scottsville; R. F. Wallcott, Boston; George Minot, do.; Daniel Gregg, Dedham, Mill Village; Abraham Keese, Ferrisburg; O. W. Scott, Le Roy, N. Y.; Richard Marriott, Standfordville, N. Y.; David Soule, Milton, Ulster county, N. Y.; David Thomas, Aurora, N. Y.; John R. Bolles, New London, Ct.; Abner Updegraff, Pittsburg, Pa; W. R. Bunnell, Bridgport, Ct.

Nathan Soule, Duxbury, Mass. $3; Asa Smiley, Sidney, Me. $1; Pliny Sexton, Palmyra, N. Y. $4; Thomas B. Fenner, Providence, R. I. $1 50; S. W. Wheeler, ditto, $1 50; Mrs. Atkinson, New-York city, 50 cents; Simon Loder, Yorktown, Westchester co. N. Y. $1; Abraham Merritt, Beaman's Heights, 14 cents; C. C. Manwaring, East Lyme, Ct. $3; Reuben Mosher, North Galloway, N. Y.; 50 cents; Parmela Keese, Peru, N. Y. $1 67; Nathan Rice, do. $1 67; C. W. H. Keese, do. $1 67; Eliza Smith, Deans corners, N. Y. 40 cents.

Donations.—Joseph Carpenter, New Rochelle, $2; Samuel Keese, on account of his pledge, made last year, $50.

ISAAC T. HOPPER, *Treasurer.*

GENERAL INTELLIGENCE.

Foreign Items.

Great Britain.—The movements of Mr. O'Connell and his friends, with regard to the Repeal of the Union, are exciting considerable alarm. Mr. O'Connell has remained at home, and been engaged in arranging his plans; and great numbers of the Catholic clergy are said to have joined his standard. The Duke of Wellington, and Sir Robert Peel, in the two houses, have declared their intention of suppressing these disorders, by force, if necessary. Great numbers of troops have been ordered to Ireland, and a crisis seems to be rapidly approaching. O'Connell declares that though he will obey the existing laws, he will resist, by force, any new and unconstitutional enactments that may be passed against the repeal movements. The following is the emphatic language used by Sir Robert Peel, with reference to this question:

"Sir Robert Peel, in a solemn and emphatic manner, declared himself authorized by her majesty to repeat the language employed by the crown on this subject, in a speech which was delivered from the throne during the administration of Earl Grey, and which expressed the most resolute determination to uphold the Union. The present government, he said, would exercise for this purpose all the powers vested in them under the existing law; and though not desirous of disparaging the constitution by applying for new and extraordinary powers until those of the existing law should be found practically insufficient; they would not hesitate, should that insufficiency become apparent, to appeal to parliament for such enactments as would effectually obviate the evil; for they were persuaded that the object attempted was not merely, as some called it, the repeal of a statute, but the dismemberment of the empire. The application of parliament, should it come to be necessary, would be made, he was sure, with the greater success, in consequence of the forbearance of ministers to make it until the necessity should have been manifested by experience of the inadequacy of the existing law."

Seventeen magistrates in Ireland have been dismissed for participating in the repeal agitation. Daniel O'Connell, M. P. is amongst the number, as also is his eldest son.

The great repeal meeting on the Curragh of Kildare, was held on Sunday. It is stated that about 70,000 or 80,000 men were present. Police and military were near, to prevent any possible breach of the peace; none, however, occurred. Mr. O'Connell addressed the immense assemblage, at some length.

A public subscription, as a testimonial of respect to Miss Martineau, has been commenced in London and Manchester.

Sandwich Islands.—The Sandwich Islands have been seized by a British man-of-war, and *formally ceded to the English government!* There had been some official difficulties, concerning the conduct and treatment of the British consul. Mr. Charlton had been the consul, but after committing a series of highly disreputable acts, and involving himself to a large amount, he had suddenly decamped from the islands, without giving any notice of his intention previous to going, engaging passage in the name of another person, and in the hurry of his departure, forgetting to pay his creditors. After his departure, a Mr. Simpson produced authority from Mr. Charlton, delegating to him his consular functions. Mr. S. was obnoxious to the government, for his declared hostility. He had openly insulted the governor of Oahu, had publicly threatened to involve the government in difficulties, and even to procure the hoisting of the English flag. He also refused to abide by the decisions of jurists, and acknowledge the existing laws. His recognition was also protested against by two agents of the Hudson Bay Company, who represent the principal commercial interest of Great Britain in these islands.

Under these circumstances, the king decided not to recognize Mr. S. as consul, till he could learn the pleasure of the British government. An attachment had also been placed upon property of Mr. Charlton, for a debt decided to be due by a jury, and admitted by Mr. C. himself.

A man-of-war was sent out from England, under command of Lord George Paulet, to demand that this attachment should be removed—that the property should be returned—that Mr. Simpson should be recognized as consul—that new trials should be granted in several other cases which had been decided—that a guaranty should be given that no British subject should be placed in irons, unless accused of a crime made felony by the laws of England, and that all the cases between British subjects and the natives, should be tried by juries, one half of whom were Englishmen.

The king of the Sandwich Islands, seeing no escape, issued a proclamation, declaring that he was "in perplexity by reason of difficulties into which he had been brought without cause," and that he had been obliged *to cede the islands over which he had been king, to the British government*, and abide the decision of the queen. Lord George Paulet then made proclamation, declaring that the "*British flag should be hoisted on all the islands of the group, and that the natives should enjoy the privileges and protection of British subjects.*" The government was to be administered by the king, and a commission of three British gentlemen; and the laws were to remain for the present as heretofore.

China.—The emperor of China seems strongly disposed to conciliate the favor of the victorious "barbarians." He has sent the queen of England presents of unrivalled magnificence. Golden bedsteads; silk, of a quality so rare as to be unknown to Europe; two magnificent ear-drops, of great value; a shawl, within the space of which has been depicted, in needlework, the likeness of every beast known to the Chinese; a case of jewelry, and fourteen large boxes, each weighing fourteen hundred pounds, laden with miscellaneous matter, not yet classified. It is needless to add that this magnificent gift has not been refused.

Haiti.—The new government, in consideration of the earthquake, fire, and civil war, which have impoverished the people, and prevented the usual attention to agriculture, have reduced the import duties one half, on rice, flour of all kinds, pork, codfish, mackerel, herrings, lard, butter, salt beef.

In the ports of Cape Haytien, Gonaives, Port-de-Paix, Port-au-Prince, Cayes, Port Platte, and St. Domingo, the following articles are declared free of duty: wood for building, tiles, cut stone, slates, paving stones, brick, plank, nails, locks, hinges, and other iron work necessary in the construction of houses, and paints.

It is permitted to foreign vessels, after having effected in the port of entry the complete discharge of merchandise destined for the country, to proceed to one or more other open ports to take in or to complete the lading of their outward cargo.

This decree is said to have gone into effect on the 10th of May. A correspondent of the Commercial Advertiser writes thus from Port-au-Prince:

"Everything is going on remarkably well. The country is quiet, and everybody rejoicing in the great changes which have been made; and time will, I have no doubt, prove, so far as Haytien character and prosperity are concerned, the beneficial effects thereof."

A decree has been adopted, that all the property of Boyer, and of those who were accused of complicity in his sins, is confiscated for the benefit of the State; but a provision is to be made for the support of the children of the latter.

Mexico and Texas.—Santa Anna made great exertions to raise funds for the payment of the instalment due to the United States, on the 30th of April. He announces, that in the distracted state of Mexican affairs, he is reluctantly compelled to raise a forced loan of two millions and a half. The assessments are to be made by the chamber of commerce, representatives from all classes of societies, secular, as well as religious, assisted by one member from the bureau of the general treasury.

Two hundred and seventy thousand dollars were ordered into the treasury without delay; to be raised by the clergy, secular and regular, convents of nuns which have property, endowed pious institutions, citizens, laborers, merchants, in short by all the people, without excepting any profession, civil or ecclesiastic, or any institution in possession of property.

The first instalment of $270,000 has been paid to our minister, Mr. Thompson, and placed on board the United States brig Dolphin.

The Mexican government has given notice that all emigrants found in Texas, no matter where from, or what their objects, will be considered as enemies.

A circular from the minister of war, addressed to the various foreign ministers, states that the government "will not recognize any right or any claim which may be addressed to it, in case they should be made prisoners by the national troops; but on the contrary, will consider as invaders and enemies of the republic, all who may be found in Texas, and will inflict upon them all, the penalties designated by the laws of the country, and in conformity to the rights acknowledged among nations."

Considerable excitement existed in the public mind, in consequence of numerous arrests of persons of distinction, alledged to have been detected in a conspiracy against the government.

Some of the Texan papers, and all of the New Orleans press, are fierce against President Houston. They accuse him of being in league with England, favoring the "abolition views" of that insolent power, carrying on secret correspondence with Santa Anna, &c. The New Orleans Tropic of May 24th says:

"For a week past it has been whispered about in this city, that a draft drawn by the Mexican government in favor of Sam Houston, President of Texas, for twenty-five thousand dollars, has been paid at the counter of one of the most prominent commercial houses in New-Orleans!!

We learn farther, that by the steamship New-York, which sailed on Monday evening for Galveston, information of such a character was transmitted to Texas as will leave scarcely the shadow of a doubt upon the minds of the people there, of the truth of the rumor which was only whispered here."

The proclamation of President Houston, suspending Commodore Moore from all command in the Texan Navy, and requesting all governments in amity with the Texan Republic to seize said officer and the vessels and crews under his command, and bring them into Galveston, "that the vessels may be secured to the Republic, and the culprit or culprits arraigned and punished by the sentence of a legal tribunal," has excited great indignation.

The commodore seems to have expected this result of his refusing to obey orders, or report proceedings to the government. In a letter to the Texas Times, he says:

"In the event of my being declared by proclamation of the President as a pirate, or outlaw, you will please state over my signature, that I go down to attack the Mexican Squadron, with the *consent* and *full concurrence* of Col. Jas. Morgan, who is on board this ship as one of the commissioners to carry into effect the secret act of Congress, in relation to the navy, and who is going with me, believing, as he does, that it is the best thing that could be done for the country.

This ship and the brig have excellent men on board, and the officers and men are all eager for the contest. We go to make *one desperate struggle* to turn the tide of *ill luck* that has been so long running against Texas."

A letter from Lerma, dated May 11, states that the Texan vessels had had another fight with the steam frigate Guadaloupe, in which Com. Moore had two men killed, four wounded, and the mizen mast of the Austin carried away. After this the two Texan vessels ran into Campeachy harbor, where they were blockaded by the Mexicans.

Still Another Expedition against Santa Fé.—The Galveston Civilian, gives the following particulars of another expedition against Santa Fé:

"The time has at length arrived when facts relative to the expedition now out for Santa Fé may be published without endangering its success or running the risk of bringing upon it the calamities which befel the party under Colonels McLeod and Cooke. The lessons of experience are not always lost, and in this instance we think have been well improved. Col. Snively received a commission early this spring to raise a body of three hundred volunteers in the frontier counties of the northeast for a descent upon Santa Fé and the capture of the tyrant Armijo and the traitor Lewis, and to inflict suitable punishment for the barbarous treatment visited upon the trading expedition under McLeod and Cooke."

The authority to start the expedition was hailed with pleasure wherever it was made known, and the only difficulty in the way was, not to raise the required number of men, but to keep from raising too many. Twenty-five men only, for instance, were required in Robinson county; the matter was whispered about among those who were thought likely to favor the scheme, and when the day of rendezvous came, forty-five were upon the ground, all good men and true, armed and equipped, and ready to march at the word. It was found necessary to move immediately to avoid further applications and publicity. This company went under Capt. Chandler, an old frontier man and a brave and prudent officer. From the other counties, where men were authorized to be raised, they turned out in as large a proportion. Five hundred are known certainly to be in the field, and it is thought that the force is nearer eight. The great difficulty was to keep the number down. The place of rendezvous was Coffee's station—the time the 15th of April.

The men were to elect their own commander at the place of general meeting, and march immediately.

The route was to be taken on the south side of Red River, only crossing over when the road rendered it necessary, and military operations were to be exclusively confined to the territory of Texas and of Mexico. The St. Louis road will be entered 150 miles from Santa Fé within the territory of that department.

From the information from Santa Fé, strong hopes were entertained of the capture of both Amijo and Lewis on the road.

Spies were out, with proper instructions, at every point, and the promptness, efficiency, and secrecy observed in the whole matter up to the time of starting, promise the most favorable results. The men were all fitted out at their own expense—all well mounted—well armed—and all good soldiers. None were received but citizens of good character and standing, and they are mostly men of property and respectability at home.—They are all such as have respect for themselves, and for the laws of their country and of civilized nations, and no apprehensions need be felt by the friends of American traders to Santa Fé, that such will be in any manner molested.

They are believed to have information of all the Mexican parties, which were to have left either Santa Fé or St. Louis, and will probably intercept them on the road. Their object does not, however, end here.—The city of Santa Fe will be entered, and, if it is deemed prudent, and the people of the country are able to distinguish their friends and benefactors from the tyrants and blood suckers who now oppress them, a descent will be made upon Chihuahu, and the whole of Northern Mexico may be revolutionized. On this, however, the men are determined: That they will not return without Armijo and Lewis, dead or alive.

The New Orleans Picayune contains the following paragraph concerning the Texan prisoners doomed to be shot:

"*The Mudered Mier Prisoners.*—O. C. Phelps, a fortunate individual among the unfortunate Mier Prisoners, and one of those "decimated" and marked out as a victim to the Moloch of Mexican vengeance, arrived in this city yesterday by the brig Architect, from Vera Cruz. Happily for him, when Santa Anna was a prisoner at Orasembo, Texas, his father, at whose house he was, treated him with kindness, in consideration of which the life of young Phelps was spared. Santa Anna took him to his palace, and after keeping him there some time, provided for his passage to this city. We are pleased to have this act of gratitude to record of Santa Anna. The bright spots in his character are so few that it would be injustice to screen or conceal them."

The Picayune, in its horror of *Mexican* severity, seems to forget the military brevity which decided the fate of Arbuthnot and Ambrister. These prisoners, taken at Mier, were most of them found for the *second* time in armed bands making incursions in Mexico. Would the United States government deal very gently with M'Leod if he *twice* came over the border to seize American ships and towns? How would New Orleans treat *Mexican* marauders, who had twice made military incursions into the teritory of *our republic*?

General Items.

ANOTHER INSURRECTION IN CUBA.

The latest news from Havana is, that another insurrection had broken out, on the south side of the island, in the immediate vicinity of St. Jago de Cuba. The plot was much more extensive and better organized than the late outbreak at Cardinas, and much more desperate in its execution. A good deal of property was destroyed, and a large number of planters, with their overseers, and families, fell victims to the revenge of the slaves.

The Admiral immediately despatched several vessels of war to the port of St. Jago, and troops were sent in hot haste.

Cold Weather.—On the 1st and 2d of June, a fire was necessary in the house, and a great coat in the street. There was a severe frost all round the neighborhood of New-York. On Long Island, ice formed an eighth of an inch thibk. Strawberry blossoms were nipped, corn much injured, and egg-plants, tomatoes, &c. blighted.

Lightning.—On the 15th of May, Jacob Richardson, and Caleb Kimball, were harrowing in the same field, in Canaan, New-Hampshire, when a thunder shower came up. The electric fluid struck Kimball, the forward yoke of oxen, and the horse of Richardson, dead, knocking down Richardson and the remaining oxen; at the same time, splitting the yokes, whiffletrees, and harrows. It appears that the lightning struck Kimball upon the head: the crown of his hat was torn out and gone, and the skin was flayed off from both sides of his neck and breast. Richardson soon recovered, and was able to rise from the ground, but he appeared to be much injured, the hand in which he held the reins, and the arm and leg of that side being useless for some time. It is hoped however, he will recover. Richardson's hat was found, having five holes perforated in it, four about the size of a small bullet—one being nearly three times the size of the others.—*Hill's Patriot.*

Melancholy.—The St. Louis Gazette of the 18th May, contains the following heart-rending catastrophe:

"A young man named Crozier, and his sister, were drowned on the 17th, while crossing the river at Utica, in a canoe. Mr. Crozier had just carried his wife to the opposite shore, and, having returned for his sister, they were in the act of recrossing, when the frail vessel in which they were embarked, was struck with a sudden flaw of wind, causing it to fill and sink instantly, consigning these two persons to a watery grave. The agonizing screams of the young wife, who witnessed the accident, the struggle of her husband, and the final passing of the death-wave over him, are represented as most heart-rending. He had been married but three weeks."

Death.—Sir. Charles Bagot, late governor of Canada, died lately, after a very lingering and painful illness. His remains were carried to England, in the British brig Warspite, accompanied by his family.

Noah Webster.—This celebrated lexicographer, whose name has so long been familiar in our colleges and schools, died on the 28th of May, at his residence in New Haven, Connecticut, in the 85th year of his age. In 1783 he published "Webster's First Part or a Grammatical Institute of the English Language;" and in 1828 he published his famous dictionary, which, universal consent, is admitted to be the best in the language. In the interim, his pen had been diligently employed on a great variety of subjects, political and historical.

Melancholy Death.—Spencer Loomis, aged 19 years, son of Mr. Luther Loomis, of Southampton, on Wednesday morning went about a mile and a half from his father's house, for the loan of a roller, which was of oak, 16 or 17 inches in diameter, and about seven feet in length. He was returning home, and got upon the beam before the roller to ride, when the steers attached, began to run, and he, in attempting to get off, slipped between the beam and roller, with his body resting upon a projection of the neap through the beam; his right limb was brought under the weight of the roller, stopping its motion, while his knee was ploughing up the road half furrow deep, which resembled earth ploughed with a dull plough, tearing the knee-pan from its place, and wearing down the head of the thigh-bone considerably, until the animals were arrested after running several rods, by a person at work near by. The limb was also fractured in several places about half way below the knee. Amputation was necessarily resorted to as soon as a surgeon could be called—but the internal injuries sustained were so serious, that he died on the Friday morning following. The sight was certainly shocking to behold.—*Northampton Courier.*

Runaway Slaves.—The Chicago Express of the 28th ultimo, says, that twelve runaway slaves arrived in Detroit, from St. Louis, on Saturday previous, and crossed the river to Canada. Two women among them.

Gone over the Falls. We learn that on Friday last, a man went over the cataract, on the Canadian side of the Niagara. He was driving a pair of horses, and had backed into the river, to get a load of sand somewhere nearly opposite Navy Island, when the current bore off the wagon and horses beyond the control of the driver, toward the rapids. A person who witnessed the perilous situation, made off in a canoe, to intercept them, but getting alarmed for his own safety, had to change his course, and return again. One of the horses extricated himself from the wagon, and swam in safety to the shore, while the driver and his mate, were seen to pitch from one shoot to the other, until they both plunged into the abyss below.—*Buffalo Commercial.*

Snow-banks in May.—The Northampton Gazette says: One of our friends was out at Westhampton a week ago, on Saturday, 13th instant, and seeing a tree marked at a considerable height from the ground, inquired what it was for. The answer was, that it was the exact height of the snow-bank, two months previous. Our friend, then on a snow-bank *four feet deep*, measured from its surface to the mark, and found it to be *sixteen feet!* So that the snow-bank was originally *twenty feet high!*

Another fact.—The driver of the Commington stage, states, that on Thursday, 19th ultimo, he passed over a snow-bank in the road to Plainfield, *five feet deep.*

NOTICES.

BUCKS COUNTY ANTI-SLAVERY SOCIETY.

The Bucks County Anti-Slavery Society has appointed a series of anti-slavery meetings, at which it is expected Isaac T. Hopper will be present, as follows:

Seventh-day, the 10th of 6th mo. at the free meeting-house, in Newtown. Annual meeting of the Bucks County A. S. Society to convene at 10 o'clock, A. M.

First-day, 11th of 6th mo. at Dolington; meeting to convene near the meeting-house, at 3 o'clock, P. M.

Second-day, 12th—no appointment.

Third-day, 13th, at Attleborough—meeting to convene at 3 o'clock, P. M.

Fourth-day, 14th—no appointment.

Fifth-day, 15th, Mannor, in Falsington township, near Friends' meeting-house, at 3 o'clock, P. M.

Sixth-day, 16th, same hour, at New Prospect school-house.

Seventh-day, 17th, at Buckingham—to convene at 3 o'clock, P. M.

First-day, 18th, at Thomas Brown's dwelling, near Plumstead meeting-house; meeting to commence at 3 o'clock, P. M.

In the above notice, where the place of meeting is not specified, it is expected the committee having charge of obtaining accommodations, will attend to the matter in due season. It is earnestly hoped that the friends of humanity, without distinction of sect or party, will unite in affording facilities to this veteran philanthropist in pleading the cause of the perishing slave.

WM. H. JOHNSON, *Cor. Sec.*

TENTH MASSACHUSETTS A. S. FAIR.

The undersigned give notice that the tenth Massachusetts Anti-Slavery Fair will be held in Boston, during the next Christmas and New-Year's season; and they ask the help of all who value human freedom, knowing that the appeal must find a response in every good, Christian heart: for it is not a sectarian scheme—it is not a political party, which they have in view; but a great national undertaking for humanity. Not forcibly, but peacefully; not in the spirit of hatred, but, as it has been begun, in the spirit of love, would they have this generation accomplish its great work on earth—the extinction of slavery. It is a work which cannot safely be delayed an hour; and they hope, by this effort, to do much towards awakening all hearts to the emergency.

The funds raised will be devoted, as heretofore, to the diffusion of anti-slavery truth, and to sustaining and cheering onward such devoted persons as have given their lives to the glad yet severe service of arousing an unwilling nation to a sense of its moral responsibilities.

M. W. Chapman,	*Lavinia Hilton,*
Ann T. G. Phillips,	*Hannah Tufts,*
Mary G. Chapman,	*Catherine Sargent,*
Susan Cabot,	*M. A. W. Johnson,*
Eliza Lee Follen,	*Caroline Weston,*
*Olivia Bowditch

Poetry.

For the National Anti-Slavery Standard.

A SONG.

TUNE—"As slow our Ship its foamy track."

Oh! who can tell the thoughts that fill
The heart's deep fount of feeling,
And flow in every little rill
That from its source is stealing?
Or who can tell the anguish deep,
(It never can be spoken,)
When ties, which Love bade sacred keep,
Are rudely crushed, and broken?

But if, by Death, the blow is cast,
Though grief we may not measure,
We know the breath of Heaven passed,
And bore away our treasure;
We know a fiat all divine,
Our trust in Earth has shaken,
And humbly bow while we resign
Our loved, our lost, our taken:

But what can soothe, or balm bestow,
When Man, of Man the brother,
Breaks every tie, and stamps with wo,
Wife, husband, child, and mother?
And has the severed slave no heart,
No soul, no mind, no feeling,
That Man dare rend the bonds apart,
Of God, and Nature's sealing?

EMMELINE.

THE SLAVE AT CHURCH.

BY HANNAH F. GOULD.

"God, is thy throne accessible to me—
Me, of the Ethiop skin? may I draw near
Thy sacred shrine, and humbly bend the knee,
While thy white worshipers are kneeling here?"

"May I approach celestial purity,
And not offend thee with my sable face?
This company of saints, (so fair to see,)
Behold! already shrink from the disgrace."

"Then, in thine earthly courts, I'll gladly bow
Behind my fellow worms, and be denied
Communion with them: will my lord allow
That I may come and touch his bleeding side?"

"In that blest fount have I an equal claim
To bathe, with all who wear the stain of sin?
Or is salvation by another name
Than thine? or must the Ethiop change his skin?"

"Thou art our Maker, and I fain would know
If thou hast different seats prepared above,
To which the master and the servant go,
To sing the praise of thine eternal love?"

"*There*, will my buyer urge the price of gold,
Which *here*, for this unComely clay he gave,
That he my portion may allot, and hold
In bondage still, the trembling helpless slave?"

"Or, will that dearer ransom paid for all,
A Saviour's blood, impress me with the seal
Of everlasting freedom from my thrall,
And wash me white—and this crushed spirit heal?"

"Then will I meekly bear these lingering pains,
And suffer scorn, and be by man opprest,
If at the grave I may put off my chains,
And thou wilt take me where the weary rest.

From the Louisville Journal.

MAY.

Oh, this is the beautiful month of May,
The season of birds and flowers,
The young and the lovely are out of the way,
'Mid up-springing grass and the blossoms at play;
Oh, many a heart will be happy to-day,
In this beautiful region of ours.

Sweet April, the frail, the capriciously bright,
Hath passed like the lovely away;
Yet we mourn not her absence, for swift at her flight
Sprang forth her young sister an angel of light,
And fair as a sunbeam that dazzles the sight,
Is beautiful, beautiful May.

What scenes of delight, what sweet visions she brings,
Of freshness, of gladness, and mirth,
Of fair sunny glades, where the butter-cups springs,
Of cool gushing fonntains, of rose-tinted wings,
Of birds, bees, and blossoms, all beautiful things,
Whose brightness rejoices the earth.

How fair is the landscape o'er hill-top and glade,
What swift-varying colors are rolled—
The shadow now sunshine, the sunshine now shade;
Their light-shifting hues for the green earth have made
A garment resplendent with dew-gems o'erlaid,
A light-woven tissue of gold!

Oh, yes, lovely May, the enchantingly fair,
Is here with her beams and her flowers;
Their rainbow-like garments the blossoms now wear,
And all in their health-giving odors may share,
For the breath of their sweetness is out on the air—
Those children of sunbeams and showers.

The fragrant magnolia in loveliness drest,
The lilac's more delicate hue,
The violet, half-opening its azure-hued vest,
Jost kissed by a sunbeam, its innocent guest,
The light-floating cloudlets, like spirits at rest,
All pictured in motionless blue—

These brighten the landscape, and softly unroll
Their splendors by land and by sea;
They steal o'er the heart with a magic control,
That lightens the bosom and freshens the soul:
Oh! this is the charm that enhances the whole,
And makes them so lovely to me.

How sweet when the month's in the flush of its prime,
To hear, as we wander alone,
Some bird's sudden song from the sweet-scented lime,
And catch the low gush of its exquisite chime,
And set it to music, and turn it to rhyme,
With a spirit as light as its own.

And sweet to recline 'neath the emerald-robed trees,
Where fairy-like footsteps have trod,
With the lull of the waters, the hum of the bees,
Melting into the spirit, delicious degrees
Of exquisite softness! In moments like these
I have walked with the angels of God.

Sweet seasons of love, when the fairy queen trips
At eve through the star-lighted grove;
What vows are now breathed where the honey-bee sips!
What cheeks whose bright beauties the roses eclipse,
Are crimsoned with blushes! What rose-tinted lips
Are moist with the kisses of love!

Yet loveliest of months! with the praises I sing,
Thy glories are passing away,
With the dew from the blossom, the bird on the wing;
Yet round these a garland poetic I fling,
Sweet sister of April! young child of the Spring!
Oh beautiful, beautiful May!

THE STREET.

BY JAMES RUSSELL LOWELL.

They pass me by like shadows, crowds on crowds,
Dim ghosts of men, that hover to and fro,
Hugging their bodies round them, like thin shrouds
Wherein their souls were buried long ago;
They trampled on their faith, and youth, and love—
They cast their hope of humankind away—
With Heaven's clear messages they madly strove,
And conquered—and their spirits turned to clay:
Lo! how they wander round the world, their grave,
Whose ever-gaping maw by such is fed,
Gibbering at living men, and idly rave,
"We only truly live, but ye are dead."
Alas, poor fools! the anointed eye may trace
A dead soul's epitaph in every face.

Miscellany.

From the Practical Christian.

LAWRENCE SOUTHWICK AND THE PURITANS.

A TALE OF THE EARLY TIMES.

Welcome! said Annawassauk, to a weary and toilworn stranger, as he halted at the entrance of his wigwam, and asked protection for the night.

Our traveler was soon divested of his pack, and seated before a blazing fire in the cabin of an Indian hunter; the pipe of friendship was passed, and such fare as the Indian's hut afforded, was soon made ready, and set before him. The stranger's mild and benevolent cast of countenance, a hat with the brim of the broadest dimensions, the peculiar fashion of his garments, and his manner of speaking, bespoke him to be one of that persecuted sect of the times, called Quakers.

Lawrence Southwick—for such was the stranger's name—emigrated from England soon after the settlement of this country, and settled at Salem, of witchcraft memory. Two years after his arrival, having cleared a small tract of land, and erected thereon a comfortable dwelling, Hebron Lawton became his wife. They were prosperous and happy; and fifteen years of industry and frugality had sufficed to place about them most of the comforts and luxuries of life known in the colony at that time.

But their days of happiness were now interrupted, and they were destined to drink the bitter waters of affliction. There had been spreading, among the inhabitants of Salem, opinions quite at variance with the orthodoxy of John Cotton, since the first appearance of Roger Williams among them; and Lawrence Southwick was not alone in entertaining views of religious faith and practice different in many respects from the letter of the Cambridge platform. Yet he did not avow himself a dissenter from the established church, till after the arrival in the country of the sect called Quakers. The persecutions which this sect encountered, enlisted the sympathies of Lawrence so deeply, and their meek and commendable deportment recommended them so strongly to his mind, that he soon resolved to become one of their number. But the persecuting spirit of the times did not suffer him a long enjoyment of his religious principles in peace. Those in authority sought accusations against him, and they soon found what was deemed by them sufficient cause.

Lawrence had invited to the hospitalities of his house a speaker of his denomination, who had visited Salem, and held a religious meeting; and for this act of hospitality and kindness, they imposed upon him a heavy fine. But this not having the effect to reclaim him, they next imprisoned him for a similar offense, and finally banished him from the colony.

He murmured not, however, at the cruelty of the decree which separated him from his family and friends, and drove him to seek a new asylum at the commencement of a New England winter; but set himself busily about preparing for his departure. After making up a pack of such necessary articles as he could conveniently carry, and committing his wife and children to the care of Almighty God, he bade them a sad adieu, and turned to follow in the path which Roger Williams had trod before him.

After wandering for three days into the forest, we find him in that land first consecrated to religious liberty—*the Valley of the Blackstone*—seeking shelter from the peltings of a December snow storm, in the cabin of an Indian hunter. The hunter belonged to the Nipmuck nation, and had located himself for the winter near the river, for the purpose of pursuing more conveniently his vocation of hunting and trapping. He had frequently visited the settlements at Boston and Salem, for the purpose of disposing of his furs, and replenishing his stock of ammunition, and had become sufficiently acquainted with the language of the English to listen understandingly to Lawrence as he proceeded to relate the story of his wrongs, and make known his dependent situation.

The frank and friendly manner of the stranger won for him the confidence of the hunter; and it was settled in the course of the evening, that the hunter's cabin should be the stranger's home for the winter. Time rolled on, and their acquaintance ripened into a friendship strong and lasting.

At the opening of spring, it was determined by the two friends to visit Salem, for the purpose of disposing of the furs, in procuring which the hunter had been uncommonly successful during the winter. Accordingly, on a fine sunny morning, towards the last of April, 16—, Lawrence Southwick and his friend set out for the settlement.

It was arranged on the journey, that Lawrence should remain in the wood, near the borders of the town, while the hunter should go into the settlement to dispose of his furs, and ascertain the situation of his wife and children. For this purpose, Lawrence directed him to go to his friend, Edward Robinson, who kept a shop in the village, and who would deal fairly by him.

Lawrence then seated himself beside the path which led to the village, to await his return. Notwithstanding his usual serenity of countenance, so characteristic of his sect, there dwelt in his manly bosom all the strong and ardent feelings of our nature; and as the time drew nigh for his Indian friend to return with tidings of the weal or wo of those he held most dear, his pulse beat quicker and harder, and the affections of the husband and father were stirring within his breast, and awakening an intense anxiety of feeling. At length, the Indian appeared in sight. He came on with the elastic step, and erect and lofty bearing, peculiar to his race. He came up, and handed Lawrence an unsealed paper, but there was nought in his countenance to indicate its contents. An imperturbable gravity of face alone answered to the anxious and inquiring gaze of Lawrence. He hastily opened the paper, and read as follows:

"Thou wilt no doubt be surprised, Lawrence, to learn that I am in prison; and that Daniel and Cassandra have been sold into slavery, and are to sail in a vessel which leaves Boston for Barbadoes, next week. I have been told, however, that if I will renounce thee, Lawrence, as my husband, the man John Endicott, whom they profanely call his excellency, will suffer our children to remain with me. I want thy advice touching this matter, and shall await its reception with anxiety.

This from thy loving wife,
HEBRON SOUTHWICK."

Lawrence opened the paper, and as he glanced at the contents, the tears started to his eyes at the situation of his wife; but as he read on, and found that his innocent children were doomed to a life of slavery by his unfeeling persecutors, the fountain of his grief became suddenly dried up by the scorching anguish of his mind; and the firm compression of the lips alone revealed the agony of the inner man. His Indian friend observed the intense agony of feeling which the heart-rending news caused him; and as he finished reading the letter, he stepped forward, and grasping the hand of Lawrence, exclaimed, "Fear not; thy wife and children shall eat bread in the country of the Nipmucks; Annawassauk swears it." "Nay, friend," replied Lawrence; "swear not; but let thy communications be yea and nay; for whatsoever is more than this, cometh of evil." The hunter then proposed that Lawrence should remain, while he again returned to Robinson in the village, to gain what further facts he could respecting his wife and children, and also to fix upon some plan for their rescue.—Lawrence consented to his proposal, but at the same time was particular to enjoin upon him to do no bodily harm to his persecutors.

The Indian, however, not understanding the beauty of the text which commands that when smitten on one cheek, we turn the other, also, paid little heed to his friend's injunction; but turning down the path which led to the town, was soon lost sight of in the windings of its course. He went directly to Robinson, and unfolded his design. Robinson approved the plan, and informed him that it might be undertaken that afternoon, with a good prospect of success, as the children were allowed to divert themselves at play in a yard in rear of the jailor's house. It was now getting late, and it was therefore necessary to make use of despatch.

It was agreed upon at once, that Robinson and the hunter should immediately repair to the woods, at the point of their nearest proximity to the jailor's house, and there, in company with Lawrence, await a favorable opportunity to rush out, secure the children, and carry them off. This was soon effected by the hunter and Lawrence, who was also disguised as an Indian; and they were in full retreat before they were discovered; and as but little interest was felt for the fate of the little captives, no one was disposed to pursue the supposed Indian kidnappers. Thus far, all had succeeded as they wished; but how to recover the mother, was not so easy a matter to devise. Her place of durance was an upper room in the keeper's house, and she was suffered to leave it only for a short walk in the back grounds, just at the close of each day. Their numbers were too small to attempt a rescue by force; besides, Lawrence was decidedly opposed to such a course.

It was finally concluded that Lawrence should approach as near to the premises as he could with safety, and when she came out for her accustomed walk, improve the opportunity for an interview; and if possible, aid her in effecting her escape. He accordingly stole along, under cover of a hedge which skirted the inclosure between the woods and the house of the jailor, till he reached the lower end of the garden, where, secreting himself behind a thicket of shrubbery, he awaited her appearance.

The sun was now sinking behind the western forest; and as he sat watching its disappearance, and musing upon the events of the day, the creaking of the garden gate upon its hinges, drew his attention in that direction; where, to his great joy, he beheld his wife coming directly down the path which led by the place where he was secreted. She came slowly along, and as she drew near, he accosted her, and rising up, bade her follow quickly and in silence. He had, however, barely assisted her to escape from the garden, before her flight was discovered by the inmates of the house, who immediately gave the alarm; and before Lawrence and his wife had gone through half the distance which lay between the garden and the woods, there were several persons in hot pursuit; and as their flight was necessarily slow, when compared with the speed of their pursuers, her recapture appeared certain. What was to be done! Lawrence knowing full well that if his wife was retaken, the rigor of her confinement would be increased—encouraged, urged, and entreated, by every effort in his power, the feeble energies of his wife; but all would not do. There was yet twenty rods between them and the forest, and the foremost of their pursuers was nearly upon them. He was debating in his own mind, whether to abandon his wife, and seek his own safety in a more precipitate flight, or to remain with her, and suffer himself to be taken captive, when the report of a gun, followed by that unearthly and appalling sound, the Indian war whoop, issued from the woods, directly in front. The ball from the gun of the hunter struck the ground, just in advance of the foremost pursuer; and as it ploughed along, threw the dirt directly in his face. This mode of salutation was as unwelcome as unexpected; and not being armed, he deemed it his safest course to halt in the pursuit; thus giving Lawrence and his wife time to gain the woods; when meeting the hunter with their children, and bidding adieu to Robinson, they continued their retreat. Night coming on, they were enabled to elude the vigilance of their pursuers, and finally reached the banks of the Blackstone in safety.

There may be now seen in the valley of that beautiful stream, and near the line which divides the State of Massachusetts from Rhode Island, an ancient cellar. Tradition points to this as the place where Lawrence Southwick and his wife spent the evening of their days, free from the persecution of the times, happy in the friendship of their deliverer, and the love of their children.

MORAL RELATIONS BETWEEN TEACHER AND PUPILS.

The great practical question, "What is the thing most wanted on the part of school teachers, in order that they may fill more worthily their high and responsible office?" is thus answered by the Rev. Mr. Putnam, in his report, for the school committee of the town of Roxbury, Massachusetts:

It is desirable that the mind of the teacher should stand in relation of cordial sympathy with the minds of the children. He should not only acquaint himself with their capacity for getting lessons, but their tempers and dispositions also. His school should not be a mere machine for turning out good recitations, but a scene in which the master mind is a centre from which all good influences radiate, to brighten and expand all the other minds. The heart of a child, is a great study for his teacher, and he is but poorly fitted for his office, till he understands that heart, and knows how to make his way to it. It is not enough, that the children receive all his instructions, and do all his biddings; we want to know what motive he appeals to, what feeling he excites, what spirit he diffuses. The young buds of spring want sunshine, and so do young minds—the sunshine of kindly, and gracious words, and looks; they must have it, or be dwarfed and chilled. Let us hear the ordinary tones of the teacher's voice, in his intercourse with his scholars, and we can come to conclusions as to his usefulness, quite as just and important as when we have listened to the exercises of the classes. We can tell whether he cares for the children, for their sakes, or only for his own triumph at the next examination. And here lies the difference between the mere disciplinarian, and a true-hearted, whole-souled instructor, who is a disciplinarian to be sure, and a great deal more besides—a difference not sufficiently understood. A thorough disciplinarian, a successful exactor of good lessons, is a valuable man, as the world goes; but when you find a man who, besides being this, has a sunny, and genial spirit, an agreeable temper, a sympathetic heart, knows how to come at, and draw out, and keep out, the best, most generous, and pure, and high toned sentiments in the breast of a child, and to promote the growth of the heart, and soul, as well as of the intellect—he is a rare and a great man; you cannot prize him too much; money cannot pay for the good he does.

Corporeal punishment is not, and cannot be, absolutely prohibited in our schools. There are some young spirits that cannot be brought under higher influences, except by this as preliminary. The rules of our board allow it only as a last resort. We would have it the teacher's strange work. And we trust it is such in our schools. No instance of such punishment that has been investigated by the committee, has given proof of any cruel, or unnecessary severity, and yet we hope that personal chastisement will be found more and more infrequent, and unnecessary. We must not take the rod out of the teachers' hands, but we may hope they will never have the disposition, and very seldom feel the necessity, to take it into their hands. But whipping is no greater evil than scolding, if so great. Taunts, jeers, threats, sullen or sharp words, outbreaks of ill nature, and vexation, tones fixed into harshness, and looks unchangeably soured, these are the pests of a school, the besetting sins of a teacher—tendencies incident to his position, and which he has pressing occasion to resist. These things alienate his pupils from him; put a barrier of ice, nay of sharp spikes, between his mind and theirs. The intellect of the child may be sharpened, and crammed, but his soul will be pinched, and beggared; his spirit will be either cowed and crushed, or else embittered; and he is permanently injured, and that too though he recite like a book, and go through the drill with the precision of a grenadier. In all our schools, we want to hear words of encouragement, tones of kindness. We would see authority tempered, not relaxed, by love; firmness fortified by mildness; heart answering to heart; mind pouring itself into mind genially; the common routine of labor and learning, become a labor of love; and all the intercourse between the teacher and the taught, full of the tokens of mutual interest, affection, and respect.

But is this practicable?—this union of discipline and gentleness; thorough drill, and soft manners; absolute authority and pleasant speech: is it possible? Yes, it is possible, but it is difficult; it is a very high, and very rare attainment. In its perfection, we expect not to see it soon; something of it we do see already; vastly more of it we hope to see. It is very difficult. Who so attains a high degree of it will show himself a superior man. It is the great thing to be attended to now by teachers, and their counsellors. It is this that must mark the next great era in the elevation of schools. Drill, and recitations, were the last—this the next, the hardest the greatest; not to supersede the former, but to be superadded to it.

From the New-York Tribune.

A SAD SPECTACLE.

On our way from Philadelphia to this city, on Friday last, upon our return from Baltimore, our attention was arrested by the appearance of a fellow-passenger, who chanced to sit near us in the cars. He was apparently not over thirty, dressed in courase and seedy garments, and evidently in the last stage of consumption. Upon his face was stamped the seal of death, more clearly and terribly, than we have ever seen it upon another living countenance. He was wasted to a skeleton, and the livid paleness of a corpse had driven from his face every hue of health and life. His eyes were restless, and glared with dull, but eager stare upon what was passing around him. We did not hear him speak, till we had reached Jersey city, and then, upon the ferry-boat, we observed him talking to a number of gentlemen, who were standing around him. He spoke feebly, but with great earnestness and excitement. He said he had just been released from the penitentiary in Pennsylvania, where he had been a long time confined. He had never before confessed his shame, but now, he said, he could not help it. He had been a great villain in his life; but, said he, as his eyes swam in tears, and his thin, blue lips quivered with emotion, that's all past, and I have got to die in a day or two. His mother, he said, lived at No.— Greenwich street; he had not seen her for many years, and the only favor he asked of God, or man was, that he might reach her home, and *die in her arms*. He seemed in a perfect agony of apprehension lest the police officers of the city should see him as he landed, and detain him till it should be too late to see his mother. They all knew him, he said, to be a great rogue, and if somebody did not aid him, he *knew* he should die in the city prison, instead of in his mother's house. He seemed greatly relieved, and truly thankful, when several gentlemen offered to send him at once to her residence. We know not what became of him, but think it scarcely possible that he should be living now. But who can picture either the joy, or the agony of that last meeting between the widowed mother, and her wretched son, coming from the dungeon to her arms, only to be laid somewhat more gently in the grave? The excitement of the hope of meeting her, seemed to be all that kept him alive; and it appeared scarcely possible that his feeble frame could survive the excitement of the meeting itself.

HEALTH OF AMERICAN WOMEN.

The following remarks on the health of the American women, are from the pen of Dr. Harvey Linden, of Washington:

"Not only is the average health of our country-women much less robust than that enjoyed by corresponding classes in Europe, and particularly in Great Britain, but is much more infirm than that of the other sex, in our own country.

"With respect to their inferiority in point of vigor, strength, and robustness, to the women of England, as well as of the continent, I believe there is not one dissenting voice among those who have enjoyed the most ample opportunity for comparison, and whose attention has been attracted to the subject. The European has a much more florid and healthful complexion—a much more vigorous person, and is capable of enduring much more fatigue, and exposure, and of performing much harder labor. The slender, and delicate, and fragile form—the pale, sallow, and waxen complexion, which are so common among us, are comparatively seldom seen abroad,

"The feats of pedestrianism which are almost daily performed in England, even by ladies of rank and fortune, would appear almost incredible to our feeble and sedentary countrywomen. As an illustration of this remark, it is mentioned by a recent traveller, in his letters from England, that while staying a few days at the house of a friend, in the interior of the country, it was proposed one morning that the family, including the ladies, should make a call upon a friend, who lived about five miles distant. They accordingly started on foot, without any remark being made as to the mode of locomotion, as if it were an ordinary occurrence; and on their way home, were so little fatigued, as to be desirous of making a digression of some two or three miles, in order to exhibit some picturesque view, which they thought would be interesting to their guest, as a stranger. Such a pedestrian excursion by an American woman would be an event to be talked of for life."

JOKES.

An Irishman, who had sat too long over the whisky bottle, wandered into a grave-yard, where the following epitaph attracted his boozy attention:

"He is not dead, but sleepeth."

"Faith," said Pat, soliloquising, "when I die, by the powers, I'll own it."

Quick Retort.—Abernethy, the celebrated surgeon, finding a large pile of paving stones opposite to his door, on his returning home one afternoon in his carriage, swore hastily at the pavior, and desired him to remove them. "Where shall I take them to?" asked the Hibernian. "To hell!" cried the surgeon. Paddy leaning upon his hammer, and then looking up in his face, said, with an arch smile, "Hadn't I better take them to Heaven?—sure they'd be more out of your honor's way."

A Young Doctor at the West.—"An ignorant quack, who had accidently assisted nature in effecting a cure or two in a certain prevalent complaint, was called to attend a lady, who was in great agony from inflammation of the bowels. He administered the specific, with an assurance that it would restore. 'Are you sure it will cure me?' asked the patient, still in intense pain. 'Well, no, *that* wont exactly, but it'll *throw you into fits* pretty soon, now, and I'm *death on fits!* I haven't lost a case o' fits in two months!'"

We extract the following choice morceau from the London "Punch," a periodical remarkable for the pungency of its satirical wit:

The Aerial Steam Carriage.—It is understood that the first line to be established is that to India, the carriages leaving the top of the monument, Fish street hill, every morning, and taking five minutes at the summit of the great pyramid for refreshments, and to allow the passengers a short time to stretch their legs. From this point balloons will be continually starting for the most important cities of the African desert. The carriage is then to proceed to India; thus (should the weather be not foggy) affording to the traveller a delightful *coup 'dail* of the most interesting countries of the East. The arrangements are in every respect very complete. Lord Brougham is understood to have accepted the office of patron, being himself of rather a flighty nature. The provisions will be carried easily in the conductor's waistcoat, as by a new invention the essence of three sheep can be concentrated into a small lozenge. The waiting-room for the ladies at the great Pyramid is of the most commodious kind, the ancient sepulchral chamber of King Cheops being fitted up in the oriental style for that purpose. Passengers who should wish to be dropped at any of the intermediate towns, may be lowered by small hand balloons at the usual cab prices.

N. B. The "Rocket ærial steam carriage" will start on Monday next, on a tour round the comet, proceeding by easy stages along the milky way. Sir J. Herschel has been engaged as conductor, being the only person who knows the exact road.

LITTLE POEMS.

Thomas Moore, who, in early life, published some poetry under a feigned name, whose distinguished characteristic was sensuality, is said, in his more mature years, to have frequently expressed his sorrow at having written them. A friend once asked, "When did you first regret having written these poems, Mr. Moore?" "When I had a *daughter* old enough to read them," was the emphatic reply.

QUESTION FOR BOYS.—There is a piece of lead weighing twelve pounds, which is required to be made into five such weights, that you will be able to weigh from one pound up to twelve pounds. How heavy will each weight be?

FOR HOUSEKEEPERS AND FARMERS.

To Wash Worsted Work.—An English paper contains the following recipe. It might be tried, at first, on something of little value.

Half a pound of soft soap, half a pound of honey, one pint of English gin, mix all well together, and, with a sponge, clean the work with it, and then apply cold water, in the same manner; dry with linen cloths; the brightest colors will be uninjured.

Corn Broadcast.—In an experiment of sowing corn broadcast on the 1st of June, at the rate of 1 1-2 bushels per acre, on rich land, Gen. Harmon, of Wheatland, N. Y. obtained 18 tons of green stalks per acre. The stalks were so full of saccharine matter, that the cattle ate them perfectly clean when dry; though they were not cut up fine. The yield was estimated at six tons dry fodder per acre, and was raised on a clover sod, and turned over and sown the last of May, and the corn cut September 15th. The saccharine matter, which goes to supply the corn in the ear, is retained in the stalk when not suffered to ear, and materially adds to its nutritive properties.—*American Agriculturalist.*

Wash for Young Trees.—An excellent wash for young trees, is common lye; make it of potash, at the rate of one pound of potash to a gallon of water. Take a brush or swab, and apply it to the body of the tree, washing it down clean. The time for doing it is the latter part of June, or the first of July. About this time the insects lay their eggs at the root of the tree, which are soon hatched, and commence their progress up its side. The wash destroys them. Lye is much preferable to lime wash, as the latter closes up the pores of the wood, which the former does not.

Worms in Trees.—Our readers who neglected to attempt to attend to their apple, quince, and peach trees, last summer, at the time we pointed out to them to destroy the worms, will do well to look to them as soon as the snow is off.

It will be recollected that the borer, which is so destructive to the apple tree and the quince, just buries itself under the bark during the first season; that in October last, the brood which was hatched out in July, and grown to be one quarter of an inch long—is a white worm with a yellow head as hard as an Indian's.

Now, these worms may yet be destroyed before they work into the body of the tree, if they are attacked early, before warm weather. They are now just hid under the bark, generally at the root of the apple and quince. By scraping, or by cutting through the bark, where the worms effected an entrance last summer, they may be exposed and destroyed. But recollect you must not attempt to destroy them by merely washing the tree, as you might have done soon after they were hatched, you must first expose them to view, then a wash of lye will kill them.

In order to find the peach worm, at this season, you should scrape away the earth from the body of the peach tree, and you will find the young worms on the body, and on the roots, under the surface of the earth. They do not find them under the bark. They appear to live on the bark, and by wounding that, the gum flows out, and the leaves of the tree in time turns yellow. These peach worms should have been seen in June last, as we then advised.

As it will be difficult to find all the worms that are on the roots of your peach trees, at this time it may be best to dig away the earth from the body and pour on scalding water, or lye strong enough to bear an egg; good wood ashes will also check them if they come in contact with the ashes. Other liquid would kill them without doubt; but nothing is cheaper than hot water, or hot suds on a washing day. A tree as large as a man's leg will bear a whole pailful of scalding suds.—*Ploughman.*

Caterpillars.—An English agricultural paper says that a gardener at Glasgow practices a mode of destroying caterpillars, which he discovered by accident. A piece of woollen rag had been blown by the wind into a currant bush, and when taken out was found covered by the leaf-devouring insects. He immediately placed pieces of woollen cloth in every bush in his garden, and found, next day, that the caterpillars had universally taken to them for shelter. In this way he destroys many thousands every morning.

Miscellaneous Items.

Women Missionaries.—A society of women has been formed at Berlin, the Prussian capital, with the permission of the government, and under the patronage of Madame Eichhorn, wife of the minister of public instruction, the object of which is to send young women, at the expense of the association, to Syria and the East Indies, to assist the missionaries in propagating Christianity among indigent persons of their own sex.

This society, which is said to number among its members the most prominent ladies in that capital, has published its articles of association, together with an invitation to such young girls and widows as feel conscious of an apostolical vocation, to commence a two years' noviciate of preparation, during which they will be required to pursue a prescribed course of theology, to familiarize themselves with instructing, by practice in schools of young girls, to fulfill the functions of nurses in infant asylums and hospitals, and, finally, to study the French and English languages.

Foreign Antiquities.—A Mexican paper expresses indignation against Mr. Stephens, for having obtained from Yucatan, and presented to the New-York Historical Society, a number of ancient and valuable manuscripts, throwing light on the history of that country; and recommends that a law be passed prohibiting foreigners from carrying away any monuments of antiquity and manuscripts that may hereafter be found.

Painful case of Seduction.—A deeply interesting case of libel is at present occupying the attention of the criminal court in this city. Some time since Mr. William Weber, the editor of the "Anzeiger des Westens," published in his paper an article charging the Rev. Philip Heyer, of St. Charles, with seducing a deaf and dumb girl, named Angelica Mester, who was a member of his congregation. The published article set forth that Heyer, to effect his purpose with the girl, represented to her, that it was no sin to cohabit with him; that if it was, he, as her spiritual adviser, would be far from counseling her in error. After making her a thing for dalliance, it is also stated that he administered to her some drug from a vial, and informed her that it would prevent all unpleasant consequences, it being of a nature to produce abortion.

In eliciting the testimony of the injured girl, a scene was presented that perhaps the like has never before been witnessed in a court of justice in this city. All the parties in the case are Germans—the girl has never been taught in any regular school for the deaf and dumb, but can converse with her sister by arbitrary signs, and the sister cannot speak English; it was, therefore, necessary that she should interpret the signs of her sister, and her answers were afterwards interpreted into English, to the court.

The situation must be a harrowing one to the feelings of both; but to that one who receives the testimony of her afflicted dumb sister's shame, and reveals it to a crowded court room, there must be a poignancy of affliction, which can easier be imagined than described. She was bathed in tears during the progress of the case yesterday. Angelica, the injured girl, is young and very good looking; and possesses quite an intelligent countenance. The Rev. Mr. Heyer, who was charged, by the article in the Anzeiger des Westens, as her seducer, is a married man, about 40 years of age, and is president of a religious society at St. Charles, called the Evangelical Union.—*St. Louis Republican.*

Remarkable Longevity.—La Senora Maria de la Cruz Carvallo, was born at San Rafael de las Gandas, canton of Guanare, province of Barinas, in Venezuela. She was born in the year 1699; was confirmed by the Archbishop Rancon at the age of 16; she has never been married, nor never had a child; her hair turned entirely grey, and at the age of 133 returned to its original color, black, commencing at the back of the neck to the forehead, but it is now turning grey again.

She lost her sight entirely at the age of 118, and recovered it naturally at the age of 138, in such a manner that she can thread a common needle; she is at present a little deaf. Her principal occupation is spinning and sewing. Up to the 31st of January, 1843, she was still alive.—*From El Venezolana Caracas, 26th April, 1843—as translated for the Courier and Enquirer.*

Honor to the Good and Great.—Ball Hughes, celebrated as a sculptor, has completed a model of a statue in honor of the late Dr. Bowditch, of Boston. It represents the philosopher seated with his mathematical instruments around him, holding in his hands his great translation from Laplace—the Mechanique Celeste, and is intended, when copied in marble, to be placed at Mount Auburn.

The Choctaws.—We learn through the Natchitoches Herald, that the Choctaws have raised $40,000 to build a college for the education of their youth. The Choctaw nation numbers 17,000 souls. They have a press which last year printed more than three million pages of books and pamphlets.

Tender Mercies of the Texan Navy.—Commodore Moore, of the Texas sloop of war Austin, in a letter to the editors of the New Orleans Tropic, dated, "Off Lerma, May 5th," says—

"On the 21st April, I commenced carrying out the sentences of the court martial—released Frederick Shepard, and pardoned John W. Williams, who was sentenced to receive fifty lashes with the cats, but strongly recommended to mercy: 22d, carried into effect the sentence in the case of W. Barrington—one hundred lashes with cats: 25th, carried into effect the sentence of Edward Keenan—one hundred lashes with the cats; and informed the prisoners Antonio Landois, James Hudgins, Isaac Allen, and William Simpson, that the court had sentenced them to death, and that they would be hung at the foreyard on the following day, at meridian, which was carried into effect on the 26th, at time appointed, in lat. 23 31 N. and lon. 88 19 22 W.

I shall not attempt to describe to you the preparation, or my feelings on the occasion. I had never seen a man executed—the brig Wharton was not in sight—and there never was a crew that performed the awful, painful duty, with better decorum and discipline. They evidently thought that they would be pardoned to the last moment, and protested to their innocence of the murder of Lieutenant Fuller, or the wounding of either of the midshipmen. The bodies were left hanging at the foreyard, (the ship lying to, with the foretopsail to the mast,) for one hour, (during which time the crew got their dinner,) when they were lowered on deck, and given to their messes, for the purpose of preparing them for interment, and we filed away on our course. At 2. 30 the ship was again hove to, with the maintopsail to the mast, and the bodies committed to the deep, each one separately; the funeral service was read by Thomas P. Anderson, surgeon.

THE SOCIETY OF FRIENDS.

Upright men shall be astonished at this, and the innocent shall stir up himself against the hypocrite.—*Job. xvii. 8.*

Abhor detraction, the sin of fallen angels, and the worst of fallen men.—*Wm. Penn.*

NARRATIVE of the Proceedings of the Monthly Meeting of New-York, and their Subsequent Confirmation by the Quarterly and Yearly Meetings, in the case of Isaac T. Hopper. Just published, and for sale at this office, No. 143 Nassau street, New-York; and at the Anti-Slavery Office, No. 31 North Fifth street, Philadelphia.

The "Liberty Bell," for 1843.

THE "LIBERTY BELL," FOR 1843, IS FOR SALE, AT 143 Nassau street,—Edited by Maria W. Chapman, and containing choice articles by some of the ablest men in the anti-slavery ranks. Also, a few packs of anti-slavery visiting cards, beautifully executed—very cheap.

FREE LABOR DRY GOODS,

At Reduced Prices.

BROAD and bleached muslins, 4-4 and 5-4 wide; Manchester ginghams, superior quality; apron and furniture checks, colored muslins, 3-4 and 4-4 wide; pantaloon stripe, bed-ticking, knitting cotton, lamp wick, cotton yarn and linen thread, white and black wadding, cotton laps, calicoes, assorted paterns; cotton stockings.

PLAIN GOODS FOR FRIENDS.

Small stripe seersucker, at 25 cents per yard; drab and white silk Barcelona shawls; drab and white silk cashmere shawls, all sizes; drab merino and cashmere shawls, all sizes; mouslin de laines, figured and plain; drab spun silk hose, with a great variety of linen goods.

The above goods will be sold at prices much lower than heretofore. CHARLES WISE,

Northwest corner Arch and Fifth streets.

Philadelphia, 5th, mo. 4th 1843. 6m.

JOSHUA C. JENKINS

RESPECTFULLY informs his friends, and the public, that he has taken the old established

TEMPERANCE GROCERY STAND

of Baldwin & Colton, late J. F. Lukens & Co. *Nos.* 244 *and* 244 1-2 *Market street*, south side, above 7th, where he has on hand an extensive assortment of the choicest articles in the line, together with a stock of

FREE LABOR GROCERIES,

all which have been laid in at the lowest possible price for CASH, and will be furnished to families and storekeepers at a very small advance upon the first cost.

Philadelphia, May 4, 1843. 6m.

Free Labor Dry Goods,

Manufactured by the American Free-Produce Association.

THE committee on manufactures have adopted a *minor scale of prices*, the average reduction of which is greater, and the plan deemed more convenient, than the proposed deduction of 10 per cent. from the old prices.

Arrangements have also been made to increase the quantity and variety, as well as to improve the quality, of free goods, under the assurance of more liberal encouragement, which we hope to realize.

Articles on hand—Good shirting and sheetings, bleached and unbleached; Manchester and coat ginghams, various qualities, patterns, and prices; apron and furniture check, do. do. do.; table diaper, (birdeye and huckaback,) bleached and brown; thin muslins for linings, brown, bleached, and colored; Canton flannel, brown and bleached; buff pantaloon stripes, fancy do. do. white and black wadding, stockings, half hose, lampwick, cotton yarn, of various numbers, cotton laps or bats, bed ticking, calico, towels, table covers, knitting cotton, &c.

We have also, dress cord, suspenders, garters, &c. &c. Terms cash. Articles wanted in reasonably large quantities may be made to order.

Orders from the country may be addressed to either of the committee—James Mott, No. 36 Church Alley; D. L. Miller, jr. 88 North Front street; Sarah H. Palmer, 33 North Fifth street; or to our wholesale agent, J. Miller McKim, 31 North Fifth street. Housekeepers are requested to call or send their orders to Lydia White, retail agent, corner of Fifth and Cherry streets.

Philadelphia, 4th mo. 13, 1843.

☞ Papers friendly to the cause are requested to copy the above.

FREE PRODUCE ICE-CREAM,

From the Country.

THE Subscriber has commenced to supply the people of Philadelphia, *daily*, (4th & 7th days excepted,) with the abovenamed article. He may be found, at 1 o'clock, P. M. and onward, at stall No. 73, in the Market-house, opposite the "Farmers' Inn," Market street, between Sixth and Seventh. His ices may be relied on as made of pure cream from the springhouse, and the best of free sugar. His price is 50 cents per quart; and for smaller quantities in proportion. CHAS. S. SLEEPER.

Ridley, Delaware co. June